

# THE ACADEMY.

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### LITERATURE.

*Introduction to the Book of Isaiah.* By the Rev. T. K. Cheyne. (A. & C. Black.)

IN this volume Prof. Cheyne does for the higher criticism of Isaiah what he did fifteen years ago, in his edition of the Prophecies, for its exegesis. From a desire not to offend the prejudices of his less advanced readers, he then deliberately kept in the background questions of date and authenticity, so much so that certain persons believed, or affected to believe, that he had returned to the traditionalist view repudiated by him in a much earlier work, entitled *Isaiah chronologically Arranged*. The mistake, if not wilful, betrayed remarkable ignorance; for, almost simultaneously with his edition of the Prophecies, Prof. Cheyne contributed an article on Isaiah to the *Encyclopaedia Britannica*, occupying the most advanced position that scientific criticism had yet reached. But no one can accuse the present volume of reticence or reserve. Isaiah is treated with as little regard for popular prejudice as Dr. Leaf shows in his analysis of the *Iliad*. But the faith of the more simple-minded will not be shaken by a work addressed only to scholars, and only to the most patient even among them. Besides, the injury done by Isaianic criticism to orthodoxy, if any, was done long ago, and cannot be aggravated by any further alteration in the received dates of the various prophecies.

The theory that Isaiah is from end to end the work of a single writer hardly comes within the field of serious controversy. Those who accept Dr. Wace's canons of criticism ought to admit that the question of plural authorship was closed by Franz Delitzsch's surrender of the adverse case. Even if the great prophet of Hezekiah's reign had been carried on a time-machine to the closing period of the Exile, he would still have spoken the language of the eighth century, not the language of the sixth. Chapters i.-xxxix. and chapters xl.-lxvi. form two separate collections, distinguished from one another, even to the eye, by the historical appendix with which the first part concludes. It would appear that there are many persons whose information goes thus far but no farther. In his *Prophecies of Isaiah* Prof. Cheyne quotes a rationalistic writer as asserting that "only the most uncompromising champions of what is taken for orthodoxy now venture to deny that the Book of Isaiah is the work of two persons (vol. ii. 225). But there is, I believe, no serious scholar who maintains such a position. The same arguments that show

the last twenty-seven chapters to be Exilic or post-Exilic, are equally good to prove the late date of much that has been incorporated with the first collection. For a long time a most remarkable and, to the unlearned, a most comforting agreement prevailed among higher critics as to the extent of these sections. We learned from the various handbooks that chaps. xiii. 1-xiv. 23, xxi. 1-10, xxiv.-xxvii., and xxxiv.-xxxv., were Exilic or later; while xv. and xvi. were quoted by Isaiah from an earlier prophet. With equal unanimity chaps. xl.-lxvi. were credited to a single author, with the possible exception of the passages relating to the suffering Servant of Yahwè, which Ewald at least considered to be quotations from an older source. With the resources at the disposal of earlier critics, it was perhaps safe to rest on these conclusions. But the vast revolution effected during the last twenty years in our views about the history of Hebrew literature, amounting as it does to an immense increase in the post-Exilian material, has furnished the Isaianic inquirer with a fresh arsenal of philological weapons; and it is with these new instruments of precision that Prof. Cheyne and others have attacked that problem. The result is, that out of chaps. i.-xii. more than a third (counting by verses) has been taken from Isaiah, and from the supposed genuine portions of chaps. xvii.-xxxiii. more than one-half. Among passages disauthenticated, or at least pronounced doubtful, are such famous ones as "garments rolled in blood," and "Watchman, what of the night?" But as our critic very reasonably asks, "Why should every striking passage in the Book of Isaiah be at once attributed to that prophet?" (p. 166). Messianic predictions in a pre-Exilic writer now always awaken something more than suspicion. "Criticism is showing more and more clearly that passages of a comforting tendency were frequently inserted by late writers in prophecies which seemed to them too dispiriting for edification" (p. 93). Curiously enough, the process is still going on. Prof. Duff, in his *Old Testament Theology*, cannot paraphrase Isaiah's stern rebukes of the women of Jerusalem without inserting some rather unctuous compliments to the female sex, removed as far as possible from the Semitic spirit, however appropriate they may be to ladies nearer home. By the way, the long inventory of women's dresses and ornaments in chap. iii. is, I observe, condemned as a later edition. Dr. Peters "thinks that it has grown out of a popular song," "but," as Prof. Cheyne frankly observes, "what a dull song!" (p. 19). At any rate the suspicion recently expressed that the prophet, like another Dr. Primrose, drew from notes made in his own harem falls to the ground.

No doubt official apologists will, in default of more solid arguments, fall back on their usual policy of taunts and sneers. Without going outside the covers of the present volume, they can easily collect evidence to show that the critics are not in all instances agreed, and that the same critic—notably Prof. Cheyne himself—has changed his opinion more than once. But the very

facility of the argument from variation is its weakness. In other words, it proves too much. The vanguard of science always advances in loose order, and in the multitude of counsels there is progress. Critical theology can claim no exemption from this law; and to condemn its pioneers for not keeping close order, is either to break with all science—that is to say, with the nature of things—or to admit that theology has nothing to do with scientific method—that is to say, with reason. As regards the Isaianic problem in particular, if the critics do not keep step with one another, at least they take no step backward. Nothing to which a date later than the traditional has once been assigned has been put back to an earlier period. Prof. Cheyne seems to think that the prophecy about Moab in chaps. xv., xvi. is not, as used to be supposed, pre- but post-Isaianic (p. 88); and he thinks it not impossible that the Servant-passages of the Second Isaiah were the work of that writer himself rather than of an older prophet. On the other hand, he takes away chaps. lvi.-lxvi. from the great Exilic evangelist, and distributes them among various authors, forming a chain that comes down near to the close of the Persian period. The Messianic prophecy of chap. ii. 2-5 (which also appears in Micah) he thinks may even be assigned, with xix. 16-25, to an early part of the Greek period (p. 12).

Some good people will shake their heads over this procedure as "disintegrating criticism"; and so in a sense it is. But, then, with as good reason we may call the beautiful reasoning by which Saturn's rings have been shown to consist of innumerable asteroids disintegrating astronomy, and the experiments that have detected a new element in our atmosphere disintegrating chemistry. Of course, if the solidity of Saturn's ring were somehow connected in the popular imagination with the Saturday half-holiday, there would be a furious outcry against those who destroy God's works by means of the law of gravitation and the spectroscope; and if danger to the lungs were anticipated from Argon, Lord Rayleigh and Prof. Ramsay might not be safe from the slanders of anonymous journalism. As it is, the new element has received a warm welcome notwithstanding its hopeless inutility; and the same hospitality might well be offered to the new Isaianic collaborators. As Prof. Cheyne observes,

"we have, indeed, not lost the personality of the Second Isaiah, and we have gained probably more than one eminent writer, whose works may be utilised as records of a too little known age" (p. 295).

A very remarkable and previously unsuspected trait of post-Exilic times is patriarch-worship, supposed to be implied in the words (lxiii. 16):

"for only thou art our father,  
For Abraham knoweth us not, and Israel doth not  
regard us;  
Thou, Yahwè, art our father; our redeemer from  
of old is thy name."

Such a local hero-cult would have been impossible in Babylonia, but may well have been revived with the Return to Palestine,

when it "became possible for a pale reflection of the cultus of Abraham and Jacob to exist side by side with the worship of Yahwè" (p. 353). The strange anomaly of religious universalism in the mouth of the First Isaiah will now cease to vex the soul of evolutionists. The reconciliation of Egypt with Assyria and of both with Israel in a common worship of Yahwè (xix. 23-25) is referred to the early Greek period (p. 110). As regards chaps. xxiv.-xxvii., which Reuss placed in the early Exilic period, "the ideas and ideals of the prophecy are conclusive as to the extreme lateness of the date." There is "the belief that mankind at large had broken a divine law"; there is the "belief in angelic patrons of the 'nations' which assisted the later Jews to reconcile the oppression of Israel with the sovereignty of Yahwè"; and there is a "hope of the resurrection of individual Israelites" (pp. 151, 152). These are traits that might be expected in a prophecy, or rather a series of prophecies, which critical analysis assigns partly to a late Persian, partly to an early Greek period.

The Book of Isaiah is, like the temple of Karnak, the work of many hands and of widely separated ages, and, like that, it connects the old Oriental monarchies with the Hellenised states of the Diadochi. The first court, with its colossal pillars and walls graven over with dreadful battle-scenes, still preserves its original majesty, though partly ruined and bearing many traces of a restorer's hand. To this, successive builders have added other courts and pylons, and avenues of enigmatic sphinxes and obelisks that point to heaven; while, just as Prof. Norman Lockyer finds in the gradual and increasing deflection of the new approaches from the central axis of the first temple obedience to a slow movement of the guiding stars that they faced, so also may we trace a secular variation in the lines of prophetic vision and in the points of the celestial horizon where the harbingers of Israel's salvation were sought.

ALFRED W. BENN.

*The Life and Writings of Turgot.* By W. Walker Stephens. (Longmans.)

MICHELET tells us that, early on the November morning on which he commenced writing the chapter of his history dealing with Turgot's ministry, he heard an inner voice whispering, "Who is worthy to-day to write of Turgot?" If Mr. Stephens had any such admonition when he proposed to compile the book before us, he, like Michelet, fortunately ignored it; for this work will give to English readers an opportunity of becoming acquainted with one of the few supremely great minds that have devoted themselves to the science and practice of government.

No doubt, for some years we have possessed Mr. John Morley's luminous essay on Turgot, contained in the second volume of his *Critical Miscellanies*, which no one who wishes to gain a comprehensive view of the political and economical condition of France during the time of Turgot's active career should fail to study. But Mr. Stephens has supplied us with facts in a

way that no essay writer can pretend to do, and has given clear and precise accounts of the abuses which Turgot sought to remedy, the means which he employed, and the struggle with surrounding circumstances which finally proved too strong for him. Even greater thanks are due to Mr. Stephens for his excellent translations of the more important portions of Turgot's works which form the second half of this volume. No study of Turgot's career could be in any way accurate or complete which did not include some account of what he wrote as well as of what he did; and our admiration for the statesman is increased when we have learned to know the thinker. In dealing with all subjects—commerce, local government, national education, religious freedom, social questions—he displayed the same great qualities: sane judgment and the capacity for taking wide views, so rarely combined in the bureaucrat. He advocated complete freedom of trade ten years before Adam Smith wrote *The Wealth of Nations*. He urged Louis XVI., at the risk of incurring the hostility of the Church, to insist on being crowned in Paris, in the midst of his people, instead of at Rheims, with its mediaeval associations, and to refuse to take that part of the coronation oath by which he swore to extirpate heresy. He made clear to the king the necessity for setting up in France a proper system of municipal government, an organised scheme for national education, and the desirability of adopting direct rather than indirect taxation. And all the while he was working day and night to free the oppressed population, first of a province, and then of an empire, from the intolerable burdens which crushed them, in the teeth of his own class, and with little help, or, at best, grudging acquiescence from those in high office.

It is true that, on the accession of Louis XVI., Turgot met with something more than mere acquiescence in his plans for the regeneration of France. For a time it seemed as if he had gained the only kind of support which is of any value to a reformer under a despotism—the firm and undeviating impulse in a right direction which the arm of the master himself can alone afford. The wishes and views of the young king were entirely those of Turgot. Almost immediately after his accession he called him to office, though, as Mr. Stephens observes, "it would be to attribute more honour and more wisdom to the king and to Maurepas, the prime minister, than they deserve, if we believed that Turgot was called to the government solely by reason of his own merits." Private interest, no doubt, in this case, as it sometimes has the happy chance, wrought for the public benefit, and Louis quickly appreciated the merits of his minister. Turgot, after one month at the Ministry of Marine, became Comptroller General of Finance. What he had accomplished in the thirteen years during which he had been Intendant of Limoges, may be taken as some measure of what he might have done for France had he been allowed a free hand. That province had been in 1761, when he entered upon his office, the most backward in France; its peasantry, in addition to suffering the oppression of feudal

dues and exactions, which weighed upon them as upon the rest of the rural population, were bound to a soil the least kindly in a land where nature has been almost uniformly beneficent. Over 500,000 of these unhappy serfs Turgot had been called upon to rule. In a few years he had freed them from the worst incidents connected with the collection of the Taille, the infamous personal tax, which spared the rich and harried the poor, and proved more grinding in the method of collection even than in the imposition. The system of the Corvée, by which the peasantry were forcibly withdrawn from the labour of the fields to mend the public roads, without any regard to time or season, was superseded by a method of taxation, unjust perhaps in its incidence (as it was bound to be), but freeing men from the worst form of personal slavery, and allowing a money payment to take the place of serf-labour, so that Arthur Young found the roads of the Limousin twenty years later the best in France. He obtained a royal decree freeing the corn trade throughout that country, where formerly province had been divided against province by hostile tariffs, thus putting a stop to famine, up to that time a common incident in rural life; and he also carried through many minor reforms. In all these efforts for the public good he endeavoured to secure the sympathy and assistance of those who had any position of authority in the various districts. He asked for and obtained both from the inferior clergy; but the upper classes, with the exception of a few noble and enlightened minds, were, or soon became after his accession to power, his deadly foes.

Turgot became finance minister in August, 1774, and immediately laid before Louis, in a remarkable letter, his plans for the social and economic regeneration of France. The views of Louis, both as man and monarch, were entirely those of Turgot, and for a time he boldly and consistently supported the reforming minister. The history of this eventful eighteen months must be read in the pages of Mr. Stephens. The king, who desired the good of the people and saw in Turgot the only man capable of pursuing and securing it, was cursed with a feebleness and incapacity for persistent effort, which proved the ruin of himself and his house. "You and I," he said to Turgot, "are the only ones who love the people." After a year's strenuous exertion in common for the public good, the open hostility of the queen, the covert hostility of the other ministers, and the active malevolence of the court, undermined the king's purpose, and on the resignation of Malesherbes, Turgot's only supporter in the cabinet, he sacrificed Turgot. With him disappeared the last opportunity of peaceful and durable reform. It was left for the storm to demolish an edifice which might have been repaired and restored and made fit for habitation by a skilful architect; but the co-operation of willing hands was necessary, as well as the undeviating support of the master. Turgot had discovered by experience the sad truth which every age of human history demonstrates, and which he expresses thus in his *Pensées*, that "it is not error that opposes so

much the progress of truth, it is indolence, obstinacy, the spirit of routine, everything that favours inaction." All these obstructive forces worked their will within a few months of Turgot's disappearance from office; the abuses he had attempted to abolish were restored; the extravagance of the court raged on unchecked; and war was declared against England, giving the final blow to the exhausted treasury, and bringing about that national bankruptcy which Turgot foresaw to be the inevitable result of any such adventures.

Turgot lived for five years after quitting office, unsoured by disappointment, and, though racked by gout, preserving his intelligence undimmed to the end, and continuing to take an unremitting interest in all the wider spheres of human activity. He died on March 18, 1781, at the age of fifty-one.

The epithet "godlike" was bestowed upon Turgot by Charles Austin, whose mind was not of the type to indulge in hyperbolical adjectives. On closing this volume the reader will probably be of the opinion that Austin was right. Turgot was one of those men who rarely appear in the course of history, gifted with the power of knowing what should be done, and the still rarer faculty of knowing how to do it; and if fortune does not deny the favourable occasion, such men found or reorganise a nation's existence, and primitive societies bestow on them divine honours. Too often, however, they learn, with Turgot, that against stupidity even the gods strive in vain.

W. B. DUFFIELD.

*Corrected Impressions.* By George Saintsbury. (Heinemann.)

MR. SAINTSBURY'S latest volume of criticism is frankly egoistic. Having reviewed everything else, he has been stimulated by some remarks of Mr. Arthur Balfour at a Literary Fund dinner to review himself. He has therefore taken into consideration his own mental attitude at various times of life towards the leading writers of the last half of the century. He has compared the judgments which he formed of them in the freshness of youth and in the soberness of middle age, and offers the result of the comparison as an example of how it strikes a contemporary. Among poets, Tennyson, Browning, Arnold, Swinburne, and Morris; amongst novelists, Thackeray, Dickens, George Eliot, Charlotte Brontë, and Trollope; among writers of prose other than novelists, Carlyle, Macaulay, and Ruskin are chosen to be the subjects of the experiment. We owe to this idea the existence of a pleasant, gossiping book, written in that dressing-gown and slippers style which on the whole suits Mr. Saintsbury better than his full panoply of buckram, and enlivened by those touches of autobiography which are always so grateful to the literary public. Charming to know that Mr. Saintsbury bought *The Defence of Guinevere*, "a little brown book—nightingale-colour—from Slatter & Rose's counter at Oxford for a price which would not buy it now," or that he returned to college after

a visit to town "to eat dinners" with a parcel of squibs for the proper celebration of Gunpowder Day in one pocket and with *Poems and Ballads*, intended, one supposes, as a literary and ethical squib, in the other. As a study in the evolution of a critic the book does not take us very far, for the simple reason that Mr. Saintsbury has never had much occasion to evolve. He appears, even as an undergraduate, to have held very right notions about things literary, and to hold much the same notions still, with perhaps a little added certainty that they are right, and a somewhat increased facility of pointing out why they are so. There was a period, indeed, when he didn't like Thackeray; but that was when he was only fifteen, and his judgment may have been still immature. And he tells us that he no longer holds the view that there is nothing meritorious in Dickens except his humour. With these exceptions, what he really has to chronicle are the changes in other people's views about writers with respect to whom his own well-considered convictions have never faltered.

Baffled of a document illuminating the natural history of criticism, one does, nevertheless, get from the book a very clear insight into the qualities which make Mr. Saintsbury so popular and so representative a leader of literary opinion. In the first place, he is never pedantic. He is learned—he has looked into and probably written about almost every conceivable branch of literature; but his learning does not oppress him: he wears it lightly like a flower, and writes with an authority which is only impressive and not alarming. Secondly, he does not gush. Those undergraduate reminiscences of Morris and Swinburne, to the picturesque setting of which I have already referred, are the only bits of extravagant enthusiasm in the book. Mr. Saintsbury's normal temper is sane and sensible. Everyone, he says, must keep a conscience somewhere: for him, he prides himself upon keeping it in matters of criticism. Throughout life he has been careful to admire what is truly admirable, and never to let his admiration go so far as to blind him to the obviousness of obvious defects. Thirdly, and perhaps in consequence of this pre-eminent sanity and sobriety of judgment, he is always quite intelligible. He knows what he means, and says it clearly and definitely, in a common-sense way that the plainest man can comprehend and sympathise with, nor need fear to be puzzled by irresponsible paradox or misty speculation. Finally, and above all, he is absolutely safe. With so many critics of our day you can never be sure that they are not going to land you in some pestilent heresy or other. But Mr. Saintsbury's sentiments on all matters ethical, political, social, and theological are quite unexceptionable and reassuring. Nor does he think it necessary to hide them under a bushel. Here, as on questions of literary judgment proper, he is thoroughly in touch with his readers; and they have the reasonable gratification of finding that, when he is telling them what they ought to think, he is also telling them what, as a matter of fact, they actually do think.

Mr. Saintsbury's critical position being thus assured, it seems hardly worth while to break a lance with him upon any of the more astounding assertions of which he delivers himself in the present volume. Otherwise I would gladly enter a protest against the depreciatory estimate of *The Ring and the Book*, against the prophecy that posterity will relegate "Balaustion's Adventure" to the same shelf with Southey's epics and Dryden's plays, against the contemptuous dismissal of *Middlemarch* as "dead" and of *Daniel Deronda* as "parochial." One knows that to thinkers of Mr. Saintsbury's school every form of nationalism which is not Anglo-Imperial is "parochial." I suppose it is Mr. Saintsbury's theological orthodoxy which makes it impossible for him to mention George Eliot without a sneer, and leads him to intercalate into his criticism of her novels allusions to her "*liaison with Lewes*," and to her "sham position as the head of a family." Probably Mr. Saintsbury's readers will enjoy these *obiter dicta*, but to me they do not appear either relevant or in the best of taste.

EDMUND K. CHAMBERS.

*The Evil Eye. An Account of this Ancient and Widespread Superstition.* By Frederick Thomas Elworthy. With many Illustrations. (John Murray.)

"ANTIQUITIE hath held, that certaine women of Scythia, being provoked and vexed against some men, had the power to kill them only with their looke. The Tortoises and Estriges hatch their eggs with their looks only, a signe that they have some ejaculative vertue. And concerning witches, they are said to have offensive and harme-working Eies."

Thus Montaigne, as Englished by Florio, refers to the Evil Eye, including it, with his accustomed shrewdness, in his "Essay on the Force of the Imagination."

It is this venerable superstition which Mr. Elworthy has made the subject of a suggestive treatise. While citing ancient authorities as to its prevalence in the past, he has travelled far and wide in search of examples of its persistence to the present day. Among these, few exceed in value and interest those gathered from the district in Somersetshire where Mr. Elworthy has his home. There the peasantry have no doubt as to the play of maleficent influences. The pig that falls ill and dies was "overlooked." A murrain "afflicts a farmer's cattle"; and off he goes to the "white witch," that is, to the old witch-finder, to learn who has "overlooked his things," and to ascertain the best antidote, "because they there farriers can't do no good." A child pines away with some mysterious wasting sickness, which the Tipperary peasants, as shown in the recent falsely called "witch-burning" case, believe to be the work of fairies in substituting a "changeling," but which the Somerset woman refers to the action of a witch who has cast her fatal glance upon the victim.

"Often she gives up not only hope but all effort to save the child: the consequent neglect of course hastens the expected result, and then it is: 'Oh! I know'd very well he would'n

never get no better. 'Tidn' no good vor to strive vor to go agin' it.' This is no fancy, no isolated case, but here in the last decade of the nineteenth century one of the commonest of everyday facts."

While in England the belief is mostly confined to rural districts, in more backward countries, as Spain and Italy, it flourishes in the large towns. In Naples the appearance of a person having the ill repute of a *jettatore* is the signal for a general stampede, and Mr. Elworthy amusingly relates the fright which he unwittingly gave a second-hand bookseller in Venice when asking about a copy of Valletto's *Cicalata sul Fascino*. On hearing the last words of the title, "the man actually turned and bolted into his inner room, leaving his customer in full possession of his entire stock." Pio Nono was believed to have the *jettatura*, and the faithful, when seeking his blessing, protectively pointed two fingers at him. In an article in the *Spectator* of December 22, 1888, which appears to have escaped Mr. Elworthy's vigilance, the writer strikingly remarks the effect of the dreaded glance on a body of Italians. The Emperor Napoleon had been warned about some projected attempt on his life, and a special agent had been despatched to the frontier of Italy to examine every passenger by the train.

"The eyes of this agent were absolutely different from those of any human being the writer ever saw, and the Italians, as they passed under their fire, visibly quailed, every third man, perhaps, throwing out his fingers to counteract the malefic effect of their influence."

*Ex uno disci omnes.* Superstitions, to borrow a term from chemistry, are allo-tropic: everywhere there are the same elements, the differences are in the combinations. As for that of the Evil Eye, it is one whose origin, Mr. Elworthy remarks, "is lost in the obscurity of prehistoric ages." Here he seems to import mystery where none exists. Reference is made in the introductory chapter to the power of fascination exercised by one animal upon another through the eye, as also to the inability of an animal to "retain its fierceness under, or to endure, the steady gaze of man." Therefore, an inquiry into the origin of the phenomenon—if, with our present knowledge, any inquiry be necessary—cannot be limited to its occurrence in the human species. Hume contended that "beasts are endowed with thought and reason as well as man." And Prof. Huxley, remarking that the philosopher "does not express himself too strongly," adds that "the observation of the actions of animals almost irresistibly suggests the attribution to them of mental states such as those which accompany corresponding actions in man." Of course in him, as the highest animal, self-consciousness operates in the formulating of theories, whose vagaries have abundant illustration in this volume, but which receive their solution only when mental continuity between man and brute is recognised. That continuity Mr. Elworthy probably does not admit, otherwise he would maintain a different attitude towards phenomena which he invests with an occult or quasi-spiritual character. He sees "men as trees walk-

ing." He believes in the divining rod; in "a middle course of determining what we mean by witchcraft"; in "a whole world of facts, operations, and conditions with which our human senses and powers of comprehension are quite incapable of dealing"; the validity of which "facts and appearances have been held as firm articles of belief in all ages." Reading between the lines, the implication is that a universal belief is a true belief. History does not bear out this assumption. Mr. Elworthy cites the touch of the king for the cure of scrofula in connexion with "many of our Lord's miracles" which were performed by personal contact; and barbaric examples of belief in "sympathetic magic," or the vital connexion of fact and idea, are paralleled by reference to the efficacy of emblems of the Eucharist. "The principle, perhaps to suit our humanity and our limited reason, has been appointed and adopted for our most sacred rites."

Observations of this sort show deficient perspective. They also show incapacity for trustworthy interpretation of materials whose significance only a wide induction can reach. However, the commentary does not affect the value of the text; nor is our indebtedness to Mr. Elworthy the less for his industrious collection, often from recondite sources, of a mass of curious and entertaining information which the student of culture will gratefully use.

Montaigne's allusion to "ejaculative vertue" has its correspondences in quotations which Mr. Elworthy gives from Plutarch, Heliodorus, and other classic authorities. The episcopal author of the famous fourth century romance, *Theagenes and Chariclea*, says that

"when anyone looks at what is excellent with an envious eye, he fills the surrounding atmosphere with a pernicious quality, and transmits his own envenomed exhalations into whatever is nearest to him."

And, coming much further down, Valletta gives an extract from the Register of the Academy of Paris, telling how, in 1739, an old hag paused before a polished mirror

"which, from her glance, absorbed greasy matter that was proved to be a very powerful poison. Finally," he says, "there was one who by looking on a block of marble dashed it in pieces."

All which, the phenomenon being assumed, is logical enough. For in that case it follows that there is some material vehicle of transmission for the microbes or virus.

Mr. Elworthy passes from description of the maleficent agent (whose physical signs he does not define) to an account of other modes of fascination, or "simple bodily presence, breathing, or touching," and of the various operations connected with these, "comprehended in the terms magic, enchantment, and witchcraft." These, however, occupy no great space, the major part of the book dealing with the larger subject of the protective charms, amulets, invocations, gestures, and written formulas, wherewith the dreaded effects of the gaze are sought to be averted. And a veritable museum of curios is the result. In this matter of protection, symbolism plays a large part; and among symbols, hands and

horns, perhaps, the largest part. Obviously the organ which bipedal man used at the outset as a defensive weapon, would be instinctively raised to hinder the passage of the "ejaculatory" germ, and become the model of amulets worn about the person and sculptured on tombs. Upon its place in sacerdotalism, Mr. Elworthy has much that is interesting to say, the examples given being lavishly illustrated. He connects the half moons on the harness of horses with the "crescents on camels' necks," spoken of in the Book of Judges (viii. 21)—these "ornaments, like the moon," as the Authorised Version translates them in the margin, being amulets symbolic of the protecting moon-goddess. Horns, as symbolic of the lunar cusps, are of all objects the most common as amulets against the evil eye, whether affecting man or beast; so much so, that it has at last come to be fully believed by Neapolitans that, in default of a horn of some shape in the concrete, the mere utterance of the word *corno* or *corna* is an effectual protection.

In addition to the part played by other emblems, as serpents, scarabs, frogs, and so forth—and by the grotesque class, as those of the gorgoyle and widely spread phallic type, which seek to baffle the evil glance by mockery or obscenity—there are the devices which depend for their potency upon the direct invocation of powers or deities. To this class belong the Jewish phylacteries or frontlets, "whose virtue was supposed to rest in the written words shut up in the little leather case"; bags containing verses of the Bible or Koran, or prayers to the Madonna; mysterious formulae of the Abracadabra type; mumbo-jumbo incantations; figures in magic squares, and combinations of odd numbers. Of course, these were used—are, indeed, used still—against maleficent influences of all kinds, and it is in the overlapping of magic beliefs in general that the traces of their common origin are manifest. In referring to the series of woodcuts which enrich the text, prominence should be given to the reproduction of the quaint title-page, illustrative of black magic, of Frommann's *Tractatus de Fascinatione*, published in 1674.

EDWARD CLODD.

#### MARTINON'S ÉLÉGIES DE TIBULLE.

THIS book is a translation in French Alexandrines of the poems of Tibullus, including bk. iii., now usually ascribed to Lygdamus, and the short poems of bk. iv., omitting the hexameter panegyric addressed to Messalla. Prefixed is a short notice on the life of Tibullus, the probable ordering of the elegies, the poems ascribed to Sulpicia, the editions and MSS. A commentary follows the translation, in which most of the obscure allusions are explained, and, when the reading is doubtful, reasons given for that which the editor has chosen.

For some reason unexplained, Tibullus has not been a favourite book with English scholars. That is to say, such difficulties as M. Martinon deals with in his preliminary notice—the sequence of events in the poet's life, the chronology of the elegies to Delia, the place which Marathus occupies in the

cycle of the poet's amours (a figure to some extent corresponding to the *Juventius* of Catullus, but certainly of riper years, though called *puer*), the problem of the Lygdamus elegies, again of the little Sulpicia group—have not found among us adequate treatment, or exercised the ingenuity of any scholar of the first magnitude. Partly this seems referable to the easy style in which the poems are written—a point which Lygdamus, or whoever was the author of bk. iii., shares in common with Tibullus. The chief difficulties seem to centre round the Sulpicia series in bk. iv.: but these are very short, too short, in fact, to elicit more than a passing attention, and perhaps, after all, too obscure to be entirely capable of solution even in a long diatribe.

The continent has, however, never failed to recognise the tender charm of this delightful poet. Muretus found a congenial occupation in editing and commenting upon him. The Portuguese scholar Estaço, and, somewhat later, Scaliger, did not disdain to throw such light as was then available on the places where the lateness of MSS. had caused uncertainty. Scaliger, indeed, obtained from his legal friend, Cujas, a MS. fragment, now lost, earlier in date and indisputably superior in critical value to those now known to be in existence. Passera, in his vast volume of notes on Catullus and Propertius (that fruitful source of unnumbered pilferings by later scholars) has some on Tibullus; Heinsius, whom nothing escaped, not only transcribed some of the readings of the Cujas fragment in a copy of the second Aldine edition, but has left a considerable number of remarks and emendations on doubtful or corrupt passages; the successive commentaries of Heyne and Dissen (1755-98, 1817-35) supplement each other, and have not as yet been superseded.

The appearance of Lachmann's critical edition in 1829 opened a new epoch of Tibullian criticism; it is reproduced, with some alterations, in those of Haupt and (after Haupt's death) of his successor, Vahlen. Böhrens, with his usual keenness for discovering new MSS., unearthed, in 1876, two unknown codices, an Ambrosianus at Milan, and a Vaticanus at Rome, both written towards the end of the fourteenth century. I am not aware that anything of importance has been brought to light later than these.

The eighteenth century is perhaps the period when Tibullus was most read: in England the now forgotten but beautiful love elegies of James Hammond, written in 1732, were modelled, and in some cases almost translated, from the elegies of the Roman poet. The last few years have added one of the best written, though unfinished, estimates of Tibullus in the posthumous work of Prof. Sellar, which M. Martinon does not appear to have seen. Nor has he availed himself of the selections published at the Oxford Press by Prof. G. G. Ramsay.

Of M. Martinon's translation I select the following passage as a fair specimen. It is from the beginning of i. 10:

"Ah! qui donc inventa le glaive meurtrier?  
Ce fut un cœur barbare, et plus dur que l'acier!  
Il enfanta le meurtre et la guerre homicide,  
Frayant devant la mort un chemin plus rapide."

Que dis-je? il n'a rien fait: les auteurs de nos maux  
C'est nous; lui nous armait contre les animaux.  
Le coupable c'est l'or; on ignorait la guerre  
Quand pour boire on n'avait qu'une coupe vul-  
gaire;  
Sans tours ni bastions, parmi les gras troupeaux,  
Le berger savourait sans crainte un doux repos,  
J'eusse aimé vivre alors; loin du fracas des  
armes!  
La trompette en mon cœur n'eût point jeté  
d'alarmes.  
Mais on m'entraîne hélas! peut-être un assassin  
Déjà porte le trait qui doit percer mon sein.  
O Lares, qui m'avez nourri, quand mon enfance  
A vos pieds s'ébattait, veillez à ma défense.  
Et ne songez pas d'être d'un bois si vieux:  
Ainsi vous habitez la maison des aieux."

The following has no little of the tender charm of Tibullus, ii. 4:

"Toi qui fermes ta porte à l'amant qui n'a rien  
Puiscent les vents, le feu, dissiper tout ton bien;  
Les jeunes gens viendront contempler l'incendie,  
Joyeux, et de l'éteindre aucun n'aura l'envie.  
Et quand viendra la mort, personne, au désespoir,  
N'ira sur le bûcher rendre un dernier devoir.  
Mais la femme au cœur bon, de respects entourée,  
Vécut-elle cent ans, verrà sa mort pleurer;  
Quelque vieillard, songeant aux anciennes  
ardeurs,  
Tous ces ans sur sa tombe ira mettre des fleurs.  
Et dira: 'Dora en paix, ô toi qui me fus chère;  
Que la terre a tes os tranquilles soit légère.'"

ROBINSON ELLIS.

#### NEW NOVELS.

*A Bachelor's Family.* By Henry F. Buller. In 3 vols. (Hurst & Blackett.)

*The Country Minister's Love Story.* By Maria Bell. (Hodder & Stoughton.)

*A Tragedy in Grey.* By Halliwell Sutcliffe. (Skeffington.)

*Doctor Dick, and Other Tales.* By Silas K. Hocking. (Frederick Warne.)

*Sinners Twain.* By John Mackie. (Fisher Unwin.)

*The Major's Favourite.* By John Strange Winter. (White.)

*Brenda.* By A. S. Heawood. (Digby, Long & Co.)

*By Order of the Brotherhood.* By Le Voleur. (Jarrold.)

*Renie.* By James Prior. (Hutchinson.)

*A Bachelor's Family* is an excellent story, though we do not quite see the appositeness of its title. Colonel Dymott is a gloomy, morose individual, who has returned from India with something more than his liver out of order. He takes a house in the village of Drifton, where he is waited upon by his old Scotch servant Sandy; but the two might as well be walled up for anything the neighbours see of them. The irascible colonel receives one or two visits from Mr. Tabberer, the vicar, and Captain Grindrod; but neither of them is particularly anxious to continue the acquaintance. Of course, there is a mystery attached to the colonel. This is shown by his callous treatment of his son Hugh, who has never received a word or look of affection from him in his life. Even when Hugh attains his twenty-first birthday, his father merely hands him a little money coming to him from his mother, and bows him out of his presence as he would a stranger. At length the secret is revealed by Captain Grindrod, a fine old "salt," who has

brought up Colonel Dymott's daughter Christine as his own. When she comes to be married, revelations have to be made. It appears that the colonel had most unjustly accused his wife of unfaithfulness; and although legally attested documents are placed before him proving the falsity of the charge, and although he has in his possession the deathbed denial of the lady herself, he prefers to go down to the grave still believing it to be true. It is all very sad and very miserable. Hugh is a fine young fellow, and worthy of the noble wife he wins; and we have not a little sympathy for the vicar's daughter Dorcas, who bravely suppresses her own affection for Hugh. The story is well and thoughtfully wrought out.

Life in a Scottish Lowland village is carefully and yet vividly depicted in *The Country Minister's Love Story*. The features of Lochtown itself—a little place which lay by the shore of a nearly land-locked arm of the sea—are easily realisable; and as for the inhabitants, we feel that we could single out each one without any introduction, if we ever visited the spot. There is something very touching in the history of Henry Millie, the young minister, who dies prematurely, after a hopeless love affair. Jane Frederick, the heroine, has almost woven out a romance of which Millie is the centre, when her handsome cousin, Francis Hay, appears, and Hay and she incontinently fall in love with each other. It is painful for Millie when he discovers the true position of affairs; and he never recovers from the blow, especially as it is aggravated by the bold attempts of a coarsely attractive girl of the village to compromise him in the eyes of Lochtown. Jane's mother was a fine old lady, "one of those people in whose presence every one shows at his best." She is excellently drawn, and, indeed, this may be said of all the characters in this sad little story.

There is much straining after effect in *A Tragedy in Grey*, but, as it seems to us, to little purpose. The book is like splashes of violent colour thrown upon the canvas by some indifferent artist, with the object of making a sensation. How far the author has fallen in with the present unwholesome current of fiction may be gauged from one incident. We have a girl of seventeen, Marjorie Erroll, falling in love with her brother's tutor, Maurice Lenton. She describes him as her Lancelot, discusses with him such poems as Rossetti's "Jenny," and finally goes to him to make this confession: "I have gone mad. I love you: let me die."

The Rev. Silas K. Hocking's stories of Cornish life are widely known, and deservedly appreciated. There is no falling off in his sterling qualities as a writer in *Doctor Dick*. It is a very touching little sketch, showing how a young fellow with a superior nature, who has unfortunately given way to drink, is rescued for a noble after-career by the love of a pure maiden. Another sketch deals with the misfortunes of a miner who may certainly be described as a true hero; while a third shows how the spirit of self-sacrifice may animate even the humblest. Mr. Hocking is a vigorous and healthy writer, and all his books are of

an elevating character. He manages to teach many useful moral lessons by their aid, but the religious influence which he wields is never obtrusive.

*Sinners Twain* is the freshest and most original work upon our list. It is "A Romance of the Great Lone Land"—that is, the district known as the Canadian North-West. Mr. Mackie is an artist in words; and the sketches he gives us, both of human character and scenery, are very graphic and real. There is a vividness about them which shows that the author neither writes at second-hand nor without mandate. One of the "sinners" referred to in the title is Gabriel St. Denis, hunter, trapper, rancher, and, it must be confessed, smuggler. But whatever capacity he fills for the moment, he is undoubtedly picturesque in all. The other "sinner" is Harry Yorke, a gentleman member of the North-West Mounted Police. On one occasion, after St. Denis has been making a whisky raid, Yorke connives at his offence because of his love for the trapper's beautiful daughter Marie. There is a good deal of trouble to go through both for Marie St. Denis and Yorke before these ardent young lovers are finally united. Plot and scenery are alike unchackneyed, and it is a real pleasure to come across a novelist who can strike out a new path. Readers are not likely to tire of vigorously told stories of this character.

Although there is nothing striking about *The Major's Favourite*, it is considerably better than the last little sketch we reviewed by John Strange Winter. The writer now rises to the standard of the fairly good story-teller, without revealing a gleam of special talent. Of course, the sketch is one of barrack life, and Major Drummond's "favourite" is a fine St. Bernard dog named Maxsie. He is a splendid fellow; but the major cannot perceive, what is patent to almost everybody else, that he is getting dangerous in his old age. One of the major's daughters, Leila, marries an officer named Carrington, and another, Carmine—who must be regarded, we suppose, as the heroine of the story—is engaged to a second officer, Sir Richard Markham. There is consternation in Chertsey Camp when Maxsie is found poisoned. Carmine, owing to circumstantial evidence, attributes the deed to her lover, and holds aloof from him in consequence. There is tribulation all round, until Markham's innocence is proved, and the supposed dastardly deed is brought home to Carrington. As a matter of fact, Carrington had ascertained beyond doubt that the St. Bernard was beginning to suffer from cancer; and as he did not wish his wife to be bitten by a mad dog, he had stealthily put him out of the way. At length all ends happily, and Dick and Carmine are reconciled.

It must, we suppose, be a pleasure to the authors to write such books as *Brenda*; but they bring no pleasure to the reviewer. We have no particular fault to find with Brenda herself, except that we wish we could rise to the same noble heights in trouble that she could scale so easily. But we do envy the

author his power of uttering commonplaces with the air of a modern Solomon. Seriously speaking, Miss or Mr. Heawood is rather jejune as a novelist, but may improve in time.

*By Order of the Brotherhood* is a Nihilist story according to sample: that is, it is as full of mystery and excitement as an egg is full of meat. Of course there is a beautiful woman in it. She figures as the Duchesse de Poma; and in the course of her life she passes through many startling episodes before she finally settles down and marries her fellow-conspirator, Count Paul. A young Englishman, named Edward Clarkson, is another conspicuous figure in the narrative, and by a series of extraordinary events gets mixed up against his will in some dangerous plots. The book is a terrible indictment of the iron-bound policy of Russia: a country in which a hundred and twenty millions of men simply live, move, and have their being at the will of the Czar. There is a spy in most households, and what they cannot discover they invent, while a large proportion of the people are debased and ignorant, and ground down by taxation and oppression into slaves. Such is the picture which "Le Voleur" draws for us, and it is to be feared that there is more than a substratum of truth in it.

It is difficult to classify *Renie*. It is not a commonplace book, and yet it is not one of real excellence. It reveals powers, however, which may be turned to better account in the future. Some portions of it are rather trivial, but others are unquestionably strong. Renie, the heroine, is powerfully drawn, and her father, the Rev. Clarence Millar, the popular but hypocritical parson, is skilfully sketched. He has put away his child from her birth, because she was born too soon after wedlock; and while the poor mother yearns for her daughter through nineteen weary years, she only finds her in death. She has been practically hunted to her grave by the callous villain who was her father. The narrative is almost oppressive by reason of its burden of sadness. But there are many human touches about it, both pathetic and humorous.

G. BARNETT SMITH.

#### SOME VOLUMES OF VERSE.

*Five Books of Song*. By Richard Watson Gilder. (New York: The Century Company; London: Fisher Unwin.) Sitting down on a very sunshiny day to write reviews of various books of rhyme is not the fate that a free man would choose; for in the open air there are many calls, many temptations to lure the worker from his foolscap. Since we cannot enjoy the real leaves, the real birds, and the real flowers, let us begin our labours with a consideration of the most sunshiny book among those which it is now our duty to criticise. This is, without a doubt, Mr. Richard Watson Gilder's *Five Books of Song*, for the stream and the wood sing in it; it is full of the sweet exclamations of birds; it is warm with faith; it glows with a reverence that is far from being common in the verse of to-day. In short, since we must be penned (and penning) within four walls, this is the very volume to make us content with the fate that cages us. A poem

so happy and healthy as "Before Sunrise" easily purchases satisfaction from us:

"The winds of morning move and sing;  
The western stars are lingering;  
In the pale east one planet still  
Shines large above King Philip's hill;—

"And near, in gold against the blue,  
The old moon, in its arms the new.  
Lo, the deep waters of the bay  
Stir with the breath of hurrying day.

"Wake, loved one, wake and look with me  
Across the narrow, dawn-lit sea!  
Such beauty is not wholly mine  
Till thou, dear heart, hast made it thine."

The idea that is contained in the second line of the second stanza is not new to us, for Mrs. Dollie Radford has uttered it in one of the songs in "A Light Load." We believe, however, that we are correct in assuming that "Before Sunrise" was published a considerable number of years ago, whereas Mrs. Radford's volume is of a comparatively recent date. That Mr. Gilder belongs to those cheery folks who keep a boy's heart even in their grey hairs is evidenced by the verses which are entitled "Jocosaria":

"Men grow old before their time,  
With the journey half before them;  
In languid rhyme  
They deplore them.

"Life up-gathers carks and cares,  
So good-bye to maid and lover!  
Find three grey hairs,  
And cry 'All's over!'

"Look at Browning! How he keeps  
In the seventies still a heart  
That never sleeps—  
Still an art

"Full of youth's own grit and power,  
Thoughts we deemed to boys belonging;  
The springtime's flower—  
Love-and-longing."

Though a large proportion of the poems in Mr. Gilder's *Five Books of Song* are full of qualities that attract and charm, there are some that fail to provide a reader with any pleasure whatever. Mr. Gilder has a bad habit of dashing expectation. He will follow two delightful verses by a third so weak that it is hard to believe the same pen its author. We have noticed several instances of this failure to maintain a poem at the high level which marked its commencement. Surely all will agree that the song which we give below is weakened by the addition of the third stanza. The strength of the eighth line suggests finality; the four which come after it only detract from their predecessors; while the twelfth is, to be brutally candid, neither graceful nor musical:

#### "SONG."

"I love her gentle forehead,  
And I love her tender hair;  
I love her cool, white arms,  
And her neck where it is bare.

"I love the smell of her garments;  
I love the touch of her hands;  
I love the sky above her,  
And the very ground where she stands.

"I love her doubting and anguish;  
I love the love she withholds;  
I love my love that loveth her  
And anew her being molds."

One more grumble. Mr. Gilder sometimes writes a line in such a way that we are obliged to throw an accent here or there in an arbitrary manner for the purpose of making it tolerable for the ear. Nothing is a greater obstacle to the pleasure of a lover of poetry.

*The Pity of Love: A Tragedy*. By Theodore Wratislaw. (Bonnenschein.) It is a long drop in merit from Mr. Gilder to Mr. Wratislaw.

The former is a poet; the latter, at present, is not. *The Pity of Love* treats of the circumstances of the death of Count Königsmarck, though the author has allowed himself some slight variations. Truth to tell, it would not be a wise use of time to discuss the few merits and the many demerits of Mr. Wratislaw's trifle; but as young authors protest that an indifferent notice is better than none, we spare a few moments to tell Mr. Wratislaw that abusive vehemence such as he is pleased to affect cannot conceal poverty of poetic talent. Here are lines spoken by Philip Von Königsmarck after he has been run through by the swords of the Duke's men:

"Curse you! I would have slain  
You all like dogs! Ah! curse this sickening pain!  
Come near and I will kill you with my teeth!  
I am finished now, ready to lie beneath  
The earth and fatten worms. 'Tis a sweet end,  
By Heaven! Cursed hag, may God ere long  
amend  
Thy face and drive thy soul to shriek in hell!  
Ah! curse this pain!"

Gabble of this kind has no value beyond that of proving to us the limited nature of Königsmarck's vocabulary. In common fairness we ought to add that there is one line in this tragedy which is both fine and powerful.

*The Wind in the Clearing*, and other poems. By Robert Cameron Rogers. (G. P. Putnam's Sons.) It is already a most difficult matter to find an educated man with marked literary tastes who has not, at some time or other in his life, expressed his emotions in rhyme, though he may not have delivered himself into the clutches of the professional reviewers; but soon it will be well-nigh impossible to discover a man innocent of a published book of verses. It is certain that the critics are not inclined to bless this feverish outpouring of unexhilarating odes and sonnets devoid of stimulation; the public does not yearn for them; the authors cannot afford to purchase old oak from the proceeds of their lyres. Who, then, is profited? The publishers, perhaps. The printers, paper-makers, and binders, certainly. But surely it is not from feelings of affection towards tradesmen that the numberless contemporary Apollos lift up their rather unimportant voices? Can the motive power be vanity? But this suggestion has been indignantly opposed so often that, perhaps, we ought not to bring it forward again. We are compelled, then, to come to the conclusion that verse-making, like long-tailed morning coats, is fashionable. It is *de rigueur*. Perceiving this, and fearful of being out of the mode, Mr. Robert Cameron Rogers has issued *The Wind in the Clearing*. If we are not able to praise these poems warmly, we can at least declare with confidence that they are better than many which have of late come under our notice. To our thinking Mr. Rogers was not well advised when he determined to treat of Hylas, Polyphemus, Odysseus, and Argus in blank verse. These figures from old history have been used so often as subjects for the poet that their recurrence in chance books of verse rather repels than attracts. In the whole of *The Wind in the Clearing* there are not more than five poems which take our fancy, and of these the shortest is most to our liking, though we could wish "noisette" absent. "The Shadow Rose" is the title of the piece:

"A noisette on my garden path  
An ever swaying shadow throws;  
But if I pluck it strolling by,  
I pluck the shadow with the rose.  
  
"Just near enough my heart you stood  
To shadow it,—but was it fair  
In him, who plucked and bore you off,  
To leave your shadow lingering there?"

*Rosemary for Remembrance*. By Mary Brotherton. (John Lane.) In these days, when books of verse are as thick as stars in a nebula, he who speaks first has the best chance of success. Those who follow after may still be fondling the sweet toy of youth, but their elders have been among the ideas before them, and they find that the song they would like to sing was sung a few years ago. Mrs. Brotherton was a victim of this condition of things, and perhaps we have here the reason why she has delayed the publication of her poems so long. The fact that she was a personal friend of Tennyson may also have caused her to be diffident in the matter of issuing a book of verses. *Rosemary for Remembrance* is by no means an important contribution to the mass of poetry which has been put before the public during the last few years, but it contains a few pieces that are full of feeling beautifully expressed. The quality of Mrs. Brotherton's work varies amazingly, and on nearly every page there is a duel between good and bad. The selection of a poem to quote as a sample of the author's best is no easy matter, because of her failure to preserve even her briefest effusions from blots. "Sweetbriar" is two-thirds successful, as will be seen at a glance. The offending third is the middle stanza:

"As I sulk'd by the sweetbriar hedge, a fancy  
Thence as light as a rose-leaf blew:  
And methought that a sweetbriar hedge, my  
Nancy,  
Parted us two.  
  
"And I wonder'd how came it betwixt us twain,  
Breast-high, abristle with doubts and fears—  
Laugh'd you at my sonnet? trod I on your  
train?  
And hence these tears?  
  
"But life was made bitter for love to make  
sweet;  
Thorny the rose, the rose makes amends:  
Ah, child, let us run past these briars, and  
meet,  
Kiss, and be friends.

A few of the so-called sonnets are charming, especially those which tell the story of Chechina. We quote the last poem in the book.

"AT THE LAST.  
"It is thy Wife! O, Husband, let me in!  
I am awary, and the way was hard;  
The snow was deep, the way was hard to win;  
I fall before thy gate against me barr'd.  
O let me in! it is thy weary wife,  
Hitherward following with wounded feet,  
To find thee here, and lose the pain of life.  
Excepting this my bitter had no sweet,  
And my despair no hope, when thou wert past,  
O, love, from out my darkness to thy light.  
And now for me, for me, the dawn at last!  
For me the rapture of the end of night!  
Downfall'n my husband's silent house before,  
He hears me not—then Death undo the door."

NORMAN GALE.

#### NOTES AND NEWS.

MESSRS. LONGMANS & CO. hope to publish in the course of June Mr. Frederic Seehofer's new book on *The Tribal System in Wales*, illustrated with eight maps. The author describes it in his preface as being the first part of an essay in amplification of the section on the Welsh tribal system, published more than ten years ago in his "*English Village Community*." And he states that it is confined to an attempt to understand the structure of tribal society in Wales, as a stepping-stone to the understanding of other tribal systems.

MR. J. FITZMAURICE KELLY, the biographer of Cervantes and editor of Mabbe's translation of the *Celestina*, has been elected a corresponding member of the Royal Spanish Academy.

We understand that Mr. Fitzmaurice Kelly is now engaged upon a History of Castilian Literature, which is intended to be not only a critical manual, but also a bibliographical guide to the early editions and translations of the works treated of.

MESSRS. MACMILLAN & CO. will publish immediately the second volume of Dr. Adolf Holm's *History of Greece*, covering the fifth century B.C. The whole work, which is in four volumes, will come down to the close of the independence of the Greek nation.

WE understand that Miss Edith H. Fowler, the author of *The Young Pretenders*—story of modern child-life, just published by Messrs. Longmans, with twelve illustrations by Mr. Philip Burne Jones—is a daughter of the Secretary of State for India.

MESSRS. W. H. ALLEN & CO. announce for next week *Lord Palmerston*, by Mr. Lloyd Saunders, as a new volume of their "Statesmen" series.

MR. J. E. MUDDOCK'S *For Valour*—being a record of the brave and noble deeds for which Her Majesty has bestowed the Victoria Cross from its institution to the present date—will be issued immediately by Messrs. Hutchinson & Co., with numerous illustrations.

MR. HORACE COX will publish immediately *An Australian in China*, being the narrative of a quiet journey across China to British Burma, by Dr. G. E. Morrison. Dr. Morrison travelled alone, without an interpreter, although he does not speak Chinese; and his only companions were coolies whom he engaged to carry his baggage from point to point of the journey. The book will be well illustrated.

MESSRS. SMITH, ELDER, & CO. have in preparation, for publication in single volumes, a series of novels by the best writers of the day. The volumes will be of the square 16mo form familiar to travellers on the Continent; and it is intended that their appearance, as well as their literary merit, shall render them deserving of a place in the library. They will be bound in cloth, and will be uniform except in thickness and in price. The first volume of the series will be Mrs. Humphry Ward's "*Story of Bessie Costrell*," now appearing in the *Cornhill Magazine*, which will be published on June 28; and works by F. Anstey, Henry Seton Merriman, Mrs. L. B. Walford, Sydney Christian, and other writers, English and American, will follow at short intervals.

MR. HENRY JOHNSTON, author of "*Kilmallie*," has now finished his new Scotch romance, *Dr. Congleton's Legacy*, which will be published shortly by Messrs. Methuen & Co.

THE second volume of "*Cassell's Pocket Library*," entitled *A White Baby*, by Mr. James Welsh, will be published simultaneously in London and New York on June 20.

MISS BRADDON has written an historical romance, dealing with the court of Charles II., which will be published serially, beginning in October, through Messrs. Tilloston & Son, of Bolton, who also announce a new serial story by Sir Walter Besant, to appear in January next.

*The Beginning of the Middle Ages*, by the late Dean Church, which Messrs. Macmillan announce for early publication, uniform with their edition of the author's other works, is a reprint of the volume which he wrote in 1877 for the "Epochs of History" series.

MR. BERNARD J. SNELL will contribute the third number of Mr. Allen's series of "Tracts for the Times," the subject being *Citizenship and its Duties*. It may be expected about the end of June.

A SHILLING edition of the facsimile of *Cromwell's Soldier's Bible* is about to be published by Mr. Elliot Stock. Accompanying the Bible is an introduction, giving an account of the circumstances of its compilation for the Commonwealth Army in 1643, and a preface by Lord Wolseley.

MR. HORACE COX announces for immediate publication a cheap illustrated edition of *A Girl's Ride in Iceland*, by Mrs. Alec Tweedie, with a chapter on geysers by Dr. George Harley, and one on Icelandic literature by Dr. Jon Stefansson.

A CHEAP edition of Mr. R. N. Worth's *History of Devonshire* is announced for early publication by Mr. Elliot Stock, in view of the coming tourist season.

MESSRS OLIPHANT, ANDERSON & FERRIER will publish immediately a cheap edition of Annie S. Swan's *Carlowrie*.

AMONG the names in what is known as the "Birthday" list of honours, we may mention the following—without comment: K.C.B., Mr. E. Maunde Thompson; Knights, Mr. Walter Besant, Mr. W. Martin Conway, Mr. Lewis Morris, and Dr. W. H. Russell.

MR. SPENCER C. BLACKETT—formerly well-known as a publisher on his own account—has been appointed manager to the firm of Kegan Paul, Trench, Trübner & Co., Limited.

MESSRS. ABBOT, JONES, & CO., of Adam-street, Strand, will henceforth be the publishers of the standard "Waterloo" series of educational works, formerly published by Messrs. W. H. Allen & Co. in Waterloo-place.

AT the meeting of the Anglo-Russian Literary Society, to be held at the Imperial Institute on Tuesday next, Father Eugène Smirnoff, chaplain to the Russian embassy in London, will read a paper (in Russian) on "Philarète, Metropolitan of Moscow," who exercised a preponderant influence not only on the ecclesiastical, but also on the political, social, and literary life of Russia throughout a long period of the present century. It was to Philarète that Alexander I. entrusted the instrument appointing Nicholas his successor, instead of his elder son, Constantine; and it was Philarète also who drafted the manifesto by which Alexander II. liberated the serfs.

AT the meeting of the Royal Society of Literature, to be held at 20, Hanover-square, on Wednesday next, Dr. Karl Lentzner will deliver a lecture on "The Mutual Relations of Literature and Life."

A CORRESPONDENT writes: "There is, in the June number of *Macmillan's*, a contemporary account of the battle of Copenhagen, written by a midshipman on board the *Monarch*, the father of the late Dr. J. E. Millard, of Magdalen College School, and himself the son of the precentor at Norwich. The whole is well worth reading, as a faithful description of what took place on one of Nelson's ships in action. But there is one passage in particular that admirably illustrates some of Campbell's finest lines in the 'Battle of the Baltic':

'As they drifted on their path,  
There was silence deep as death;  
And the boldest held his breath,  
For a time.'

Our midshipman writes:

"Our minds were deeply impressed with awe, and not a word was spoken throughout the ship but by the pilot and helmsmen; and their communications being chanted very much in the same manner as the responses in our cathedral services, and repeated at intervals, added very much to the solemnity."

And again, Campbell's

"Till a feeble cheer to the Dane  
To our cheering sent us back"

is illustrated by the following:

"When the carnage was greatest he [Lieutenant Denni:] . . . frequently began a huzza, which is of more consequence than might generally be imagined. For the men have no other communication about the ship; but when a shout is set up it runs from deck to deck, and they know that their companions are—some of them—alive and in good spirits."

One touch about Nelson—"and I save it, be it little or much"—is new to us:

"A squeaking little voice hailed the *Monarch*, and desired us, in the true Norfolk drawl, to prepare to weigh."

#### UNIVERSITY JOTTINGS.

WE are glad to hear from Cambridge that Prof. Skeat is recovering from his recent severe illness; but his recovery is slow, and he will be unable to attend to his correspondence for some time to come.

THE Senate at Cambridge has resolved to confer the honorary degree of Doctor in Law upon the following foreign professors of international law: T. M. C. Asser, of Amsterdam; Karl Ludwig von Bar, of Göttingen; Frederic de Martens, of St. Petersburg; and Louis Renault, of Paris; and also the honorary degree of Doctor in Science upon Dr. John Murray, editor of the "Challenger" publications.

ON Tuesday next, at Oxford, it will be proposed to confer the honorary degree of M.A. upon Sir Charles Aitchison, late Lieutenant-Governor of the Punjab, who is now resident at Oxford. On the same day the amended statute, constituting the degrees of Bachelor of Letters and Bachelor of Science, will finally come up for approval by Congregation; and a new statute will be promulgated, adding the language and history of Persia to the subjects of the honour school of Oriental studies.

A MEETING will be held in the Senate House at Cambridge on Thursday, June 13, to consider proposals for establishing a memorial to the late Sir John Seeley. The chair will be taken by the Vice-Chancellor, and the meeting will be addressed by the following speakers, among others: The Marquis of Lorne, the Bishop of Peterborough, the Master of Trinity, and Mr. G. R. Parkin, of Canada. It is suggested that the memorial should take the form of an endowment for the library of the Cambridge Historical School. The late professor took a great personal interest in this library, and placed there many of his own books for the benefit of those who were accustomed to use it. The memorial will also include a bust or portrait.

DR. CHARLES WALDSTEIN will deliver his inaugural lecture, as Slade professor of fine art at Cambridge, on Saturday next, taking as his subject "The Study of Art in Universities."

BESIDES the Lady Margaret chair of divinity, for which no other candidate but Prof. Sanday has as yet been nominated, three other chairs at Oxford will shortly become vacant. These are: (1) the professorship of poetry, which Mr. F. T. Palgrave has now held for the maximum term of ten years—this will be filled up by vote of Convocation in November next, and among the candidates already talked of are Mr. W. J. Courthope, of New College, and Mr. Robert Bridges, of Corpus; (2) the Slade professorship of fine art, which Mr. Hubert Herkomer has held since 1886; and (3) the Grinfield lectureship in the Septuagint, at present held by Dr. C. H. H. Wright. In both the latter cases the present holder is re-eligible, and has notified his intention of offering himself as a candidate.

WE may also mention that applications for the chair of humanity at Edinburgh, vacant by the death of Prof. Goodhart, must be sent in by Saturday, June 29.

THE board of Indian Civil Service studies at Cambridge have appointed the Rev. J. L. Wyatt to be teacher in Tamil, to fill the vacancy caused by the resignation of Mr. F. Brandt.

PROF. F. MAX MÜLLER announces a public lecture for Wednesday, June 12, to be delivered in the University Museum at Oxford, on "The Kothu-daw," illustrated with photographic lantern-slides.

THE Cambridge Antiquarian Society propose to issue an illustrated edition of the loan collection of plate recently exhibited at the Fitzwilliam Museum. The illustrations will consist of photogravures, representing forty or fifty of the more important specimens, besides facsimiles of a number of marks and other details. The edition is limited to 300 copies.

GRANTS of Clarendon Press books in sheets to the value of £25 have been made to each of the following free public libraries: Gosport and Alverstoke, West Ham, Altrincham, Rotherhithe, Mansfield, Kilburn, Christ Church (Southwark), Hull, Shrewsbury, and Kidderminster.

AN anonymous benefactor has offered £10,000 to found a chair of political economy at Glasgow, to be called after Adam Smith, who was once a professor at the university.

THE library of Blanco White has been bequeathed to University College, Liverpool, by the late Mr. Thom.

WE hear from New Zealand that Prof. J. Macmillan Brown has resigned—apparently because of ill-health—the chair of English literature, history, and political economy at Canterbury College, which he has held for the last twenty-one years. Prof. Brown is an enthusiastic Shaksperian scholar; and he has done much to train and influence the young generation of teachers in the schools of New Zealand. He will be remembered by Oxford men as a Snell exhibitioner at Balliol in the early seventies.

PART V. of *Archaeologia Oxoniensis* (London: Henry Frowde) opens with an illustrated paper, by Mr. J. Park Harrison, on "The Architecture of the Bodleian Library and the Old Schools." The aim of the writer is twofold: (1) to maintain that the west wall of the Natural Philosophy School, facing Exeter College, was built by Bodley himself, as a model for the future Schools, and specially to show the proportions of the windows; and (2) to prove that the well-known view of the schools by Loggan (1675), copied by later engravers, was false to fact, in so far as it represents all the windows with transoms. The arguments are highly technical, of a nature that only a trained architect will appreciate. Another paper gives a full account of some British remains which were discovered last autumn when excavating foundations near St. Mary's Entry. Two skeletons were discovered, apparently buried in a squatting position, with the usual accompaniment of potsherds, oyster-shells, &c., and a small brass of Antoninus Pius. Of the two skulls, one is extremely dolichocephalic, the other extremely brachycephalic. A third article, by Mr. Herbert Hurst, describes two medieval underground chambers at Oxford, one of which was a wine-cellars (once the property of Anthony Wood's father), and the other a merchant's store-room. Among the minor notices we may mention a report of the excavations conducted by Mr. J. L. Myres during the past year in several sites in Cyprus, which have enriched the Ashmolean Museum with a series of tomb-

groups and isolated specimens of pottery, terra-cottas, weapons, &c., illustrating most of the principal periods of Cypriote culture, and in particular the earliest of them: namely, the bronze age.

We quote the following from the New York *Nation*:

"President Low's magnificent gift of 1,000,000 dollars [£200,000] to Columbia College for a library building makes, we believe, nearly six millions that the college has received in gifts since he succeeded to the presidency. This may fairly be said to 'beat the record' among American colleges, if we except the foundation of the Chicago University. It shows, too, what New York can do in the way of the encouragement of learning when once fairly appealed to. We believe it is not over twenty years since Columbia allowed it to be supposed that she stood in need of or received gifts. Since then the tide of local generosity and sympathy has been flowing towards her steadily, and she promises speedily to be one of the richest seats of learning in the world; and with money, we are sure, there will come steady growth in intellectual capacity and achievement."

#### ORIGINAL VERSE.

##### SUMMER.

GLAD Summer's servitors will brook  
Naught sombre in their lady's sight,  
Forget-me-nots deck each dim nook,  
King-cups make marshes bright.

And if beside the sunny way  
A Cross be found, austere and bare,  
Sweet honeysuckle wreathes it gay,  
Wild roses veil it fair.

DORA CAVE.

#### MAGAZINES AND REVIEWS.

In the *Boletin* of the Real Academia de la Historia for May, Catalina García shows how important the collection of inedited documents from the Archives of Valencia published by D. J. Cassan is for the history of Henry of Trastamare, and for his relations with Pedro IV. of Aragon and Carlos II. of Navarre. Father Fita prints a long series of documents and papal Bulls connected with the See of Calahorra in the twelfth and thirteenth centuries. They throw great light on the struggle between the monks of Cluny and the Spanish episcopate. One dated 1190 is of value as a specimen of early Spanish; another, of the same year, shows the importance of the whale fishery on the coast of Biscay. Antonio Pirala, advocating the classing of the church of San Salvador, Guetaria, in Guipuzcoa, as a national monument, gives a vivid account of the intestine conflicts of the Basque provinces in the thirteenth and fourteenth centuries. There is also an interesting record of the trophies left as heirlooms by Alvaro de Bazan, the great Marquis de Santa Cruz, in his will of 1584.

#### THE LATE PROFESSOR BLACKIE: A SOUTHRON TRIBUTE TO A NORTHERN MEMORY.

IT is long since we met face to face—pen to pen we had occasionally met since then—but I last saw him in the flesh in some purlieu of the House of Commons, each of us in eager quest of an M.P. on urgent business, neither of us more than mere flitters through London, each on his errand: we met and parted like ships at sea which sail through a speaking trumpet, fling packets of letters on board, and lose each other from touch and view. But Blackie was just the man you would never be surprised at meeting anywhere from China to Peru, or outside either. They say you may turn up a Scotchman and a potato all the world over;

but he was the Scotchman, whom to encounter, however casually, never seemed strange.

Yet his was the presence most certain to be in vivid contrast with all the surroundings—as if a portrait of an earlier century had walked out of its frame. I thought of Scott's lines—

"What recked the Chieftain, if he stood  
On highland heath, or Holyrood"—

as I marked the slight, erect figure, plaid-enfolded, with the wavy fall of silky-silver hair under the broad hatbrim, disappear down some corridor with an open side, waving a farewell with lifted walking-stick to me on a floor below, having then button-holed my man.

I had met him first at Bradfield, I think in the year 1868, when he spent one or more nights as a guest of the College rather than mine, for my wife was, I think, away, and I was mostly living in college too. He harangued some of the Uppers on studies generally and Greek in particular, and in these addresses to juniors reminded me of a frigate coming into action full sail.

I suppose they quizzed his undeniably eccentric manner, as boys will fasten on the accidental rather than the essential, his tapping himself on his chest and clapping a "sixth-former" on the shoulder, and the like. But he roused and erected for the time their minds, usually flat as paving-stones, and perhaps left a permanent impression on some. He deprecated treating Greek as a dead language, and certainly no subject handled by him could easily seem dead. It was like a dead fence bursting into quick-set verdure. Perhaps, at this distance of time, I idealise him somewhat. He had, I think, already visited Athens, and he talked like a breeze off Mount Hymettus, putting a passion of fresh air into all the studies or subjects he touched. In particular, he insisted on accentuation as part of the life of a language. "Don't paint your accents in with a pen; live them, sound them, talk them!" I seem to remember as one such utterance. Between Athens and Bradfield (where the title of "St. Andrew's College," which it then bore, roused his inquiring sympathy) he had, I think, looked in at Oxford, and expressed some impatient disappointment, as of one who had looked for bloom and found a *hortus siccus*. Of course he carried his quaint and piquant personality into everything, academic and other; and some of the Dons, I suspect, thought he had brought away from Hymettus "a bee in his bonnet" as a souvenir of the spot. Eager questioning I remember as his favourite mental attitude.

Next spring I was his guest at Edinburgh—reading Burns all the way down as my primer—and I hardly had pulled off my great-coat ere he was at me with a query on what chanced to be uppermost in his mind, possibly a point which had "stuck" him in a lecture on Greek. "How do you account for the *βού-* in *βούτρον* (the Greek word for "butter")—why *βού-*?" Taken by surprise, I spoke exactly what came uppermost at the moment, and suggested that all the curds, cheeses, and buttery escutels in Homer, Theocritus, &c., were always from *goat's* milk, and that *βού-* ("cow") might possibly be justified as a distinctive. The only other academic talk I remember was, I think, derived from his visit to Oxford, and turned on its study of formal logic. "What," he demanded, "was the practical value of this—was it ever really of use?" I said I thought it was so, chiefly as enabling the student to detect easily fallacious arguments. This seemed to satisfy him; and long after, in the last letters which we exchanged, I reminded him of this question—*à propos* of something which I then enclosed to him—and received a reply fragrant with kindly memories

of our early *quaestiones*. I remember missing in this, his last letter, the otherwise invariable *χαλεπά τὰ καλά* (his favourite motto) on the corner of the envelope, and fearing that something must be seriously amiss with the writer to cause this phenomenal void.

During that visit in Edinburgh, he did the honours of the lions, or gave me local "tips" where to ramble in the old city's heart by turns. I well remember visiting with him the sites of the ancient Tolbooth and City Cross, Knox's house, on which I spelled out what looked at first like the familiar medallion (in those days) of a fire insurance office, say the Phoenix or the Sun, but proved to be a Lilliputian *tableau* of Moses receiving the Decalogue Tables! Thence to Holyrood, where, as we crossed the threshold, he saluted it with the line from the "Eumenides":

*ὅμη βροτῶν αἰδεῖσι με προσγελᾶ,*

in allusion to the traditional blood-stains of Rizzio, delivered with a tone, look, and gesture, which those who knew him may imagine. One fine spring day saw us at Linlithgow and Queen Margaret's Tower, which I knew from "Marmion," and where I remember discussing with him the French character of the architecture. One or two samples of the presbytery came in one morning to breakfast—rather dry and heavy, like unleavened bread, I found them, but only, I think, because there was not time enough to work through the professional *testudo* on their side, and dissipate the suspicion attaching to episcopal orders on my own. At any rate, they were utterly unlike our host, whose uppermost thoughts fell from him as easily as a bird's feathers in moulting. One delightful dinner-party of not over half a dozen in all I ought not to forget. Among them was Lord Neaves, whom we Southrons knew by pleasant reputation as the author of a skit on the (so-called) "Ascidian Theory," entitled "A leather botell," of which

"Scott and Scapula show full well  
That *ἀσκός* means a leather botell,"

is all that I can quote. Lord Neaves was not aware I had read up my Burns, and posed me with a line from the "Address to the De'il":

"An' dautit, twal-pint Hawkie's gaen  
As yell's the bill,"

which seemed to him a fit nut for a Southron to try his teeth upon. Of Lord Neaves's dexterity I regret to say I have not treasured in memory a single *scintilla*: I remember only a general warm after-glow, and thinking that Counsellor Pleydell had come again in the flesh. My pleasant visit ended fitly with an afternoon at Dryburgh and Melrose, whither my kindly host accompanied me, and on that classic ground we shook hands and parted.

I used to receive many little fugitive pieces, as doubtless all his friends did, mostly in rhyme, graceful blossoms of cultured and manly thought, sometimes with a letter, but oftener without. I have an early photograph of him, taken, I doubt not, in the sixties, and now fading fast, in which the lofty forehead seems under the effacing hand of Time to vanish into a cloud, but the austere refinement of the other features is unimpaired. It bears his autograph signature, and, I think, is far more expressive of the man than the portrait exhibited at the Royal Academy in 1894 by Sir G. Reid, which loses in a hat the fine lines of the forehead. The type of that younger face suggests to me that of the late Dean of Christ Church, Dr. Liddell, in his earlier days—a face than which few were better known and none, I think, more admired among those of his time.

Touching many things at many different angles, and firing shots into many different subjects, I hold our late Professor (for I regard myself in some sort as his pupil) as one of the

most miscellaneous representative of Scotsmen, and a worthy embodiment of the high ideal conveyed by his favourite watchword *galàra rà naidé*.

H. H.

## SELECTED FOREIGN BOOKS.

## GENERAL LITERATURE.

CHEVALLIER, Em. *La Loi des Pauvres et la Société anglaise*. Paris: Rousseau. 8 fr.

DEPASSE, H. *Du Travail et de ses Conditions*. Paris: Alcan. 3 fr. 50.

JAHRSBUCH DER DEUTSCHEN SHAKESPEARE-GESSELLSCHAFT. 81. JAHRG. Weimar: Huschke. 12 M.

LEGRÈVE, MAX. *L'éducation des classes moyennes et dirigeantes en Angleterre*. Paris: Colin. 4 fr.

MICHELIN, L. *La Finlande au XIX<sup>e</sup> Siècle*. Paris: Nilsson. 50 fr.

MENDES, Catalie. *Rue des Filles-Dieu 56, ou l'Héauton-paratéro-cumine*. Paris: Charpentier. 3 fr. 50.

HUECKWART, H. *Die Architektur der deutschen Schlösser*. I. Berlin: Rückhardt. 50 M.

SCHULTZE, V. *Archäologie der althistorischen Kunst*. München: Beck. 10 M.

VASSIOT, A. *Pages de pédagogie*. Paris: Leclerc. 3 fr. 50.

## THEOLOGY, ETC.

CLEMEN, A. *Der Gebrauch d. Alten Testamente in den neutestamentlichen Schriften*. Gütersloh: Bertelsmann. 8 M. 60.

LAFFONT, G. de. *Le Bouddhisme*. Paris: Nilsson. 4 fr.

SEEBERG, A. *Die Heilbedeutung d. Todes Christi im Hebräerbüff*. Dorpat: Karow. 1 M. 60.

## HISTORY, ETC.

DE BAYE, Le Baron. *Antiquités franques trouvées en Bobême*. Paris: Nilsson. 2 fr. 50.

DES RÉAUX, La Marquise. *Le Roi Stanislas et Marie Leszinska*. Paris: Pion. 7 fr. 50.

MÜNTZ, E. *Les Collections d'antiques formées par les Médecins au XVI<sup>e</sup> Siècle*. Paris: Klincksieck. 3 fr. 50.

POUGET, Souvenir de guerre du Général Baron, p.p. Mme de Boisdeffre. Paris: Pion. 3 fr. 50.

## PHYSICAL SCIENCE AND PHILOSOPHY.

KORY, F. *Monographie des Polypiers jurassiques de la Suisse*. 2<sup>e</sup> supplément. Berlin: Friedländer. 5 M. 60.

KOGANÉI. *Beiträge zur physischen Anthropologie der Aina*. II. *Untersuchungen am Lebenden*. Berlin: Friedländer. 11 M.

## PHILOLOGY, ETC.

EUPHIDES' HERAKLES. Erklärt v. U. v. Wilamowitz-Moellendorff. 2. Bearb. Berlin: Weidmann. 16 M.

FOUCART, P. *Recherches sur l'origine et la nature des Mystères d'Eleusis*. Paris: Klincksieck. 3 M. 60.

HAUREAU, B. *Notes sur le N 16403 des manuscrits latins de la Bibliothèque Nationale*. Paris: Klincksieck. 2 fr.

NAVARRE, O. *Dionysos: Étude sur l'organisation matérielle du théâtre athénien*. Paris: Klincksieck. 2 fr.

UNTERSUCHUNGEN, philologische. 14. Hft. Die pneumatische Schule bis auf Archigenes, v. M. Wellmann. Berlin: Weidmann. 7 M.

## CORRESPONDENCE.

## THE ETYMOLOGY OF "DAVENTRY."

Oxford: May 25, 1895.

In a letter by Mr. E. B. Nicholson on St. Patrick's birthplace, which appeared in the ACADEMY of May 11, an attempt is made to connect the "Bannauenta" of the Antonine Itinerary with the name of the town Daventry, and to explain the original meaning of this English place-name.

Last week I showed that the equation *Bannauenta* = *Ban-Dauenta* was impossible, and that consequently there could be no connexion between "Bannauenta" and Daventry. I propose now to examine Mr. Nicholson's discovery—the radical meaning of the name of the town Daventry.

The discovery is that the name meant originally "the stream of tricklings." Mr. Nicholson holds that the *Davent* of Daventry is identical with an Old British *Dauenta*—a form which he assumes to have existed before the Antonine Itinerary. And he holds that this Old British *Dauenta* is radically connected with the modern Welsh stem *dafn*, "to drop, to trickle." Now, in making this discovery, Mr. Nicholson confuses together phenomena which historically are perfectly unconnected, and declines to take into account well-known facts of historical Celtic grammar, which it is not safe to ignore in investigating the etymology of Celtic place-names.

These are serious charges to bring against an etymologist. Here is the evidence. Mr. Nicholson confuses the symbol *u* (often printed *v*) of the Antonine period (which had probably at that date the phonetic value of our English *w*) with the voiced bilabial spirant sound of *v*, which in modern Welsh is represented by the symbol *f*. He assumes that an O. Brit. *dauen-* can be identical with Welsh *dafn-*, that O. Brit. *u* = Welsh *f*. Now, it is an elementary fact, known to all Celtic scholars, that Welsh *f* (with the phonetic value *v*) is wholly unconnected historically with O. Brit. *u* (with the phonetic value *w*).

O. Celtic (or O. Brit.) *u* (*v*), when initial, is regularly represented in O. Irish by *f*, and in O. Welsh by *gu* (*gw*); and this O. Celtic sound is still represented in the modern languages. O. Celtic *u*, when medial, is regularly represented in Welsh by *w*, never by *f*. A few examples may suffice: Gaul. *verno-* "an alder-tree" (in *Verno-dubrum*), cp. O. Ir. *fern*, Wel. *gwern*; Gaul. *vindo-* "white" (in *Vindo-magos*), cp. O. Ir. *Findmag*, Wel. *Gwynfa*; Gaul. *vidu* "wood," cp. O. Ir. *fid*, Wel. *gwydd*; Gaul. *novio-* "new" (in *Novio magos*), cp. Wel. *newydd*; Gaul. *Letavia*, cp. Wel. *Llydaw* "Brittany"; Gaul. *tarvo-* "a bull," cp. Wel. *tarw*; Lat. *ferveo*, cp. Wel. *berwaf* "I seethe."

On the other hand, modern Welsh *f* is the representative either of O. Celtic *b* or of O. Celtic *m* (originally medial). Here are some examples: (1) Wel. *afon* "river," cp. O. Ir. *abann*; Wel. *afal* "apple," cp. O. Ir. *aball*; Wel. *gaf* "goat," cp. O. Ir. *gar*, Gaul. *gabro-* (in *Gabro-magos*); Wel. *dwfr* "water," cp. O. Ir. *dobar*, Gaul. *Dubrum*. (2) *Gwynfa*, cp. Gaul. *Vindo-magos*; Wel. *haf* "summer," cp. O. Ir. *sam*; Wel. *nef* "heaven," cp. O. Ir. *nen*; Wel. *brefu* "to bellow," cp. Lat. *fremo*, O. H. G. *bremian*.

For most of these equations I beg to refer the reader to Whitley Stokes's *Urkeltischer Sprachschatz* (Göttingen, 1894).

From these elementary facts, which surely ought not to have been ignored by a Celtic etymologist, it becomes abundantly clear that an O. Brit. *Dauent-* can have no possible connexion with Wel. *dafn-* "a trickling," and that consequently Mr. Nicholson's etymology of Daventry must be rejected.

A. L. MAYHEW.

## THE ETYMOLOGY OF "BANNAUENTA."

Bodleian Library, Oxford: May 25, 1895.

Mr. Mayhew declares:

"The equation *Bannauenta* = *Ban-Dauenta*" to be "absolutely impossible." "No such form as *Ban-Dauenta* could have existed in the second century." "Welsh *ban* . . . was originally a noun of the *-o*-declension, in Old Celtic *bennō-*, a form which must have persisted in the Itinerary;" for "both in Gaulish and in Old British, the stems of substantives of the *-o*-declension retained the thematic vowel . . . and this vowel always appeared in the first element of compounds."

Now, to begin with, the Itinerary of Antoninus, as we have it, is neither second century nor even certainly third. Its latest editors attribute its origination not to either of the Antonines who reigned in the second, but to Antoninus Caracalla at the beginning of the third. And they further point out that the text even of the better class of MSS. cannot be earlier than Diocletian, since these insert Diocletianopolis. Now Diocletian did not become emperor till 284, abdicate till 305, or die before 313.

My statement that Welsh *ban* was also Old Keltic came from misunderstanding a printed abbreviation; but, as Mr. Mayhew is aware that other MSS. read *Bennauenta*, we need not discuss the first vowel. Stokes, however, postulates Old Keltic *bennā*, not *bennō-*; and, if he is right, then we are not dealing with the

*-o*-declension at all, but merely with the normal substitution of *-o* for *-a* in Old Gaulish.

Let us, however, waive the difference between an original and a substituted thematic *o*. Turning to Zeus, we find him saying (p. 763) that thematic *a* (*o*) sometimes disappears, as in *Lausdunum*, *Lugdunum*; and he gives, among examples of the loss of a thematic vowel, "Lug-dunum iuxta pleniora formam Lugodunum vel *Lugudunum*" and "Cob-nertus" (p. 853). Now, *Lugo-dunum* seems to rest on Ptolemy's *Λαυδηνόν* as the name of the Batavian city, whereas the southern *Lugdunum* appears frequently as *Lugu-*, and perhaps never as *Lugo-*. But Holder (1053) gives "Cob-nertus für 'Cobo-nertos,'" and Stokes gives the stem as *kobo-*, and cites "gall. Cob-nertus." Mr. Mayhew may prefer to derive it from the secondary stem *kobi-*, but then Zeus (p. 763) says that thematic *i* is more persistent than thematic *a* (*o*). It is clear that I am in the very highest company, and that, if Mr. Mayhew is not himself in error, he has Zeus, Stokes, and Holder to correct as well as me.

It is remarkable, too, that this name Cob-nertus has been found in an inscription at London, and apparent fragments of it at Chesterford and York; so that it seems to have been Old British as well as Gaulish.

Finally, the comparison of such forms in the Itinerary, however numerous, as "Camulodunum, *Vindo-mora*, *Duro-brivae*, *Duro-vernum*" proves nothing at all, unless it can also be proved (which it cannot) that they were adopted into Roman nomenclature as late as Bannauenta. Camulodunum was so adopted as far back as A.D. 51; and of course the Romans went on pronouncing it as they had always done, and as they saw it spelt on their milestones—unless perhaps they clipped it into *Camlodunum*. But, if at the beginning of the fourth century the thematic vowel had been dropped in native speech, then a name newly taken over would be equally without it. Our pronunciation of the name of the city of Paris was formed while the French still sounded the *-s*; had it been formed to-day, we should not sound the *-s*. And, if thematic *o* had begun to be dropped in the early fourth century, then Ban-dauenta is, so far as we know, a legitimate compound, liable to be assimilated into Bannauenta. It is even possible to suppose direct loss of *d* instead of assimilation, and to say that Bannauenta = Bann'aenta: for *d* can disappear altogether in Welsh, as Zeus (p. 139) shows by *anilis*, compounded of *an* *ilis*, and other instances.

I may add that the fact of this place being a couple of miles off the direct Roman road of Watling-street might very well keep it out of the itineraries, and off the milestones, until a late date; for it was, after all, but a village, though, in certain contingencies, an important military position. Its Romanised name would then doubtless be borrowed from the current native form.

E. W. B. NICHOLSON.

## THE GENEALOGY OF THE BORGIA FAMILY.

London: May 29, 1895.

The fact that both the parents of Pope Alexander VI. belonged to the house of Borgia, which the Rev. Wentworth Webster establishes in a communication to the ACADEMY of May 25, is further proved by a contemporary document printed by J. L. Villanueva in his *Viage literario á las Iglesias de España*, vol. ii., p. 213-215 (Madrid, 1804).

The people of Xativa, it appears, on receiving the news of the elevation of their townsman to the Pontifical dignity, ordered three days' rejoicings, including a bull-fight upon a Sunday. Furthermore, to prove that he really was their townsman, they instituted a commission to take testimony upon oath. Before this body thir-

teen witnesses deposed "que el pontifice era natural de Xàtiva, que era hijo de los nobles Jofre de Borja y Isabel de Borja"; with many other particulars which may be read in Villanueva, who derived his information from a copy of the original document in the Convento de Predicadores at Valencia. R. GARNETT.

PHILIP MASSINGER AND ST. SAVIOUR'S,  
SOUTHWARK.

Toynbee Hall, E. : May 28, 1895.

The Elizabethan Society desires to draw attention to an endeavour that is being made to erect a memorial window to Philip Massinger, in the Church of St. Saviour, Southwark, which is now in process of restoration. Massinger, Edmond Shakspere, and John Fletcher all rest within its walls; and of the several windows that are to be placed in the nave, one is to be dedicated to the memory of the dramatist whom Gifford and Hallam did not hesitate to place next to Shakspere himself. If later scholars have not endorsed that opinion, they have certainly agreed to give Massinger a very high place among the Elizabethan dramatic writers, and it can hardly be doubted that when the endeavour to commemorate his work in the church where he is buried is more fully known to lovers of English literature an adequate response will follow.

Among those favourable to the scheme are Sir Walter Besant, Mr. Henry James, Mr. Joseph Knight, and Mr. Sidney Lee.

Subscriptions should be sent to the Rev. W. Thompson, St. Saviour's Rectory, Southwark.

FREDERICK ROGERS.

#### APPOINTMENTS FOR NEXT WEEK.

TUESDAY, June 4, 8 p.m. Royal Institution: "Thirty Years' Progress in Biological Science," IV., by Prof. Ray Lankester.

3 p.m. Anglo-Russian: "Philharmonic, The Metropolitan of Moscow," by the Rev. E. Smirnoff.

WEDNESDAY, June 5, 4 p.m. Archaeological Institute: "Antiquarian Notes on the Rose," by Mr. J. L. André; "The British Part of the Itinerary of the Provinces called Antonine's Itinerary," by Canon Raven.

4.30 p.m. Society of Literature: "The Mutual Relations of Literature and Life," by Dr. Carl Lentzeer.

8 p.m. Geological: "A well-marked Horizon of Radiolarian Rocks in the Lower Charn Measures of Devon, Cornwall, and West Somerset," by Dr. George J. Hinde and Mr. Howard Fox; "The Geology of Mount Ruwenzori, and some adjoining Regions of Equatorial Africa," by Mr. G. F. E. Scott-Elliott and Dr. J. W. Gregory; "Overthrusts of Tertiary Date in Dorset," by Mr. Aubrey Strahan.

8 p.m. Elizabethan: "Ben Jonson's Comedies," by Mr. W. F. Aitken.

THURSDAY, June 6, 8 p.m. Royal Institution: "Spectroscopic Astronomy," III., by Dr. W. Huggins.

8 p.m. Linnean: "A New Distomum," by Mr. Geo. West; "A New Genus of Siphonaceous Algae *Pseudonodium*," by Mme. van der Bosse; "The True Nature of *Mobiusispongia parasitica* (Duncan); and "A New Genus of Foraminifera, *Raphidoceras conica*," by Mr. A. Vaughan Jennings.

8 p.m. Chemical: "The Molecular Refractions of Dissolved Salts and Acids," by Dr. Gladstone and Mr. W. Hibbert; "A Comparison of some Properties of Acetic Acid and its Chloro- and Bromo-derivatives," by Mr. Spencer Pickering; "B.B. Dinaphthal and its Quinones," by Dr. F. D. Chataway.

8.30 p.m. Geographical: "A Journey in the Frankincense Country, Southern Arabia," by Mr. J. Theodore Bent.

FRIDAY, June 7, 8 p.m. Philological: "Sinhalese," by M. Wickremasinghe.

8 p.m. Geologists' Association: "The Necessity for Competent Surveys of Gold Mines," by Mr. Nicol Brown.

9 p.m. Royal Institution: "Phénomènes des Hautes Régions de l'Atmosphère," by Prof. Alfred Corru.

SATURDAY, June 8, 8 p.m. Royal Institution: "Elizabethan Literature," II., by Prof. E. Dowden.

3.45 p.m. Botanic: General Fortnightly Meeting.

#### SCIENCE.

*Memoir of Sir Andrew Crombie Ramsay.* By Sir Archibald Geikie, F.R.S. (Macmillans.)

WHEN the British Association paid its first visit to Glasgow, in the autumn of 1840, one of the chief attractions to the assembled geologists—and the geologists mustered in

great force—was an original model illustrating the structure of the Isle of Arran. This model had been constructed, not by any professional geologist, but by a young amateur, who, amid the exacting demands of mercantile life in Glasgow, had yet found opportunity to make a survey of the island, and to form an unexampled collection of its rocks. Such was the merit of the model, such the obvious ability of its constructor, that through Murchison's influence the amateur surveyor—then seven and twenty years of age—was invited to London, and a place found for him, by De la Beche, on the staff of the Geological Survey. At starting he put his foot, of necessity, on the lowest round of the official ladder, but by superlative ability he mounted rapidly and gained at last the topmost step.

This remarkable man was Sir Andrew Ramsay. His life, like that of most men of science, was rarely marked by incidents likely to be of popular interest; yet it was, for many reasons, a life well worthy of some lasting memorial. Sir Archibald Geikie, fittest of all men to sketch the life of a geological surveyor, has skilfully dealt with such materials as were at his command; tracing with an admiring, yet discriminating, pen the career of a singularly attractive man, and giving a lively presentation of Ramsay's fascinating personality. More than that. The Geological Survey, when Ramsay first joined it, was but in its infancy, and his tenure of office—stretching over forty years—witnessed its steady growth, until it practically assumed its present form. Sir Archibald Geikie, in writing the memoir, has therefore wisely taken occasion to record the leading incidents in the progress of the Survey; and thus his volume assumes a dual character, becoming at once the life of an individual and the history of an institution.

Most of Ramsay's early geological work was carried on among the complicated rocks of Wild Wales—first in the south, where his views rapidly expanded on the broad question of denudation; and afterwards in the northern part of the Principality, where the relics of many an ancient volcanic outburst forced themselves upon his attention. Rarely, if ever, has a better bit of pioneering work been accomplished than Ramsay's survey of the Snowdon district—a work which needed a man gifted with keen geological insight and with physical powers of exceptional endurance.

Although Sir Andrew Ramsay was master of a pen rarely at rest, it was in the field rather than in the study that his powers were best displayed. He was essentially an open-air geologist, always happy among the hills, and delighting to trace the making of a landscape. Standing on the mountain-top, he would sweep his keen eye round the panorama, and connecting summit with summit would restore in imagination his famous "plain of marine denudation," and then recall how this plain had been trenched by rain and river—here into a profound gorge, there into a spreading vale—until the origin of all the scenic features stood clearly before his mind. It is easy enough to look at the rocks as they are; it was given to Ramsay to see them as they once were—the elements

of the landscape in all their primitive crudeness. If some of his friends thought that he occasionally pushed his speculative views too far, they recognised that this was but a failing incidental to his remarkable amplitude of geological vision. No cramped mind, for instance, could have attributed to ice the potency which, rightly or wrongly, suggested itself to him: his errors, if any, were the heroic errors of genius.

For nearly thirty years—from 1848 to 1876—Ramsay delivered annually a long course of geological lectures—for the first few years as professor at University College, and afterwards as lecturer at the Royal School of Mines. In the lecture-room he was always impressive, and not unfrequently brilliant, especially when dealing with topics in which he was personally interested. His style as a speaker was bold, incisive, and entirely his own; while his handsome presence added to the weight of his words.

Sir Andrew Ramsay was not only ready in utterance, but lively in wit, and his conversational powers were of a high order. Pleasant glimpses of his wit, humour, and geniality are afforded by the extracts from his letters, which contribute largely to this volume. The younger geologists who knew Ramsay only in his latter days, when his physical and mental powers were on the wane, can have but little notion of the bright and buoyant spirit of the man when in his prime. The portrait, which fronts the memoir, represents him at a time of life when shadows had begun to fall across his path, and his gleeful nature was losing its native force. But the narrative and the letters portray him as his old friends will always love to remember him—a man of singularly joyous temperament, free-hearted, open-minded, and frank-spoken. Sir Andrew Ramsay was, in truth, a man for whose like we may have long to wait.

F. W. RUDLER.

#### SCIENCE NOTES.

MESSRS. MACMILLAN & CO. will shortly publish an *Introduction to the Study of Sea-weeds*, with illustrations, by Mr. George Murray, the newly appointed keeper of botany in the natural history department of the British Museum.

THE evening discourse at the Royal Institution next Friday will be delivered by Prof. Alfred Cornu, of the Académie des Sciences, who takes for his subject "Phénomènes Physiques des Hautes Régions de l'Atmosphère."

THE Whitsuntide excursion of the Geologists' Association will be to Banbury as headquarters, with visits to Bloxham, Fenny Compton, Edge Hill, and Hook Norton, under the direction of Mr. E. A. Walford. At the meeting of the Association, to be held at University College on Friday next, Mr. Nicol Brown will read a paper on "The Necessity for Competent Geological Surveys of Gold Mines." On Saturday there will be an excursion to Chelmsford, to visit the pits in the brick-earth of the valley of the River Can, in which remains of the mammoth (*Elephas primigenius*) were recently discovered.

AT the annual meeting of the Linnean Society, held on May 24, the gold medal—which falls this year to a botanist—was

presented to Prof. Ferdinand Cohn, of Breslau. An address was delivered by the retiring president, Mr. C. B. Clarke.

PROF. FRANKLAND has been elected a foreign associate of the Académie des Sciences, in the department of chemistry, in the room of the late Van Beneden.

THE trustees of Columbia College, New York—following the example of the National Academy of Sciences—have awarded the Barnard gold medal to Lord Rayleigh, for his discovery of argon.

THE Institut de France has opened an international subscription for a monument to Lavoisier, to be erected in Paris.

#### PHILOLOGY NOTES.

AT the meeting of the Philological Society, to be held on Friday next at University College, a paper will be read of "Sinhalese," by Mr. N. Don Martino de Silva Wickremasinghe, assistant librarian of the museum at Colombo, who has studied philological methods in the universities of Germany, and is at present working in the British Museum.

PROF. MOMMSEN—who is understood to have been defeated on a previous occasion—has now been elected a foreign associate of the Académie des Inscriptions, in the room of the late Sir Henry Rawlinson. His election as a corresponding member dates as far back as 1860.

WE may mention here two catalogues of second-hand books. That of Mr. David Nutt consists of 1236 lots, relating to India and the Far East, carefully classified. It includes the Oriental library of the late Dr. Richard Morris, which was specially rich in Pali works; and also a collection of books relating to China, brought together during the last twenty-five years by a member of the Consular Service. Under India, we notice a complete set (23 volumes, with index) of the *Archaeological Survey of India*, by Sir A. Cunningham; and the very rare eleven volumes of Logan's *Journal of the Indian Archipelago* (Singapore, 1847-59). The other catalogue is that of Messrs. Luzac & Co., which contains some 250 books on Buddhism, Pali, and Sinhalese, with an appendix of books about Ceylon. Here the classification is in one alphabet.

THE April number of the *Indian Antiquary* (London: Kegan Paul & Co.) contains an elaborate paper by Prof. G. Thibaut, of Allahabad, on the recent attempts to determine the antiquity of Vedic civilisation. He subjects to a severe examination the theories of Prof. Bal Gangadhar Tilak and Prof. H. Jacobi, who have independently reached very much the same conclusion, from astronomical data, that parts at least of the Vedic literature must have been composed between 4000 and 2500 B.C. Prof. Thibaut, while not denying the probability of Vedic culture reaching back to a more remote past than has been generally assumed, contends that the passage quoted by Tilak and Jacobi do not necessarily bear the interpretation put upon them. His conclusion is that

"none of the astronomical data which so far have been traced in Vedic literature in any way compel or even warrant us to go back higher than the time when, as the Jyotisha Vedanga explicitly states, the winter solstice took place in Sravisthas."

At what exact period that coincidence occurred, he is content to agree with the late Prof. Whithey, who wrote that "a thousand years would not be too long a period to cover all the uncertainties involved." Prof. Thibaut concludes with an argument of general application

—that anything like a fairly accurate fixation of the sun's place among the stars at the winter solstice cannot be imagined to have been accomplished by people who had no approximately correct notion of the length of the year.

#### REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL.—(Thursday, May 9.)

DR. POSTGATE, president, in the chair.—Dr. Fennell read a paper on etymologies of words:

$\ddot{\alpha}\beta\delta\sigma$  akin to Skt. *sajja* "covered, adorned," cf. Thuc. i. 6.

$\ddot{\alpha}\gamma\alpha\delta\sigma$ ,  $\ddot{\alpha}\gamma\alpha$  akin to Skt. *angāra-s* "charcoal," *agni* (for *agni*), Lat. *ignis* (for *ingnis*).

$\ddot{\alpha}\nu\theta\omega\sigma$  for adj.  $\ddot{\alpha}\nu\theta\omega\sigma\omega$  [cf.  $\ddot{\alpha}\lambda\alpha\delta\omega\sigma\omega$ , κ.τ.λ., and *ειωνωσ* (Il. xv. 653)] answering to a possible Latin *\*infraguus* (cf. *antiques*); meaning, "a lower one" opposed to heavenly deities. Note that  $\sigma\omega$  is the unaccentual form of the so-called sonant nasal when neither final nor immediately preceding the accent.

$\ddot{\alpha}\nu\beta\sigma\omega$  not connected with  $\nu\delta\sigma$ ,  $\nu\delta\sigma$ , κ.τ.λ., as  $\ddot{\alpha}\nu\beta\sigma\omega$  is not Greek, but with  $\beta\delta\sigma\omega$  (from *spyguesy*, which became *πρέσηψ*); for  $\beta\delta\sigma\omega$  from  $\pi\pi\sigma$ , cf.  $\delta\gamma\delta\sigma\omega$ , and perhaps forms like  $\rho\delta\beta\sigma\omega$  (with suffix  $-t\sigma\omega\sigma$ ) meaning, "after-nausen."

$\theta\epsilon\mu\sigma\omega$  not to be separated from  $\theta\alpha\lambda\omega\sigma\omega$ , κ.τ.λ., but referred to a  $\sqrt{dhvay}$  "agitation," cf. Skt. *dhvyanas* "fire," "agitation." The Greek genera of Skt. *gharma-* are *χλαμύς* and *χλαῖνα*, *χλαύτης*, and *χλευερός* (Hesych.).

$\theta\epsilon\mu\sigma\omega$ . Dr. Fennell anticipated Mr. Wharton's connexion of this word with  $\theta\epsilon\sigma\omega$ , and rendered it "to get granted,"  $\theta\epsilon\sigma\omega$  being "granter." The double sigma precludes the connexion with  $\sqrt{gheih}$  "praying," and  $\pi\delta\sigma\omega$  should rather be connected with Eng. "bid" = "pray."

$\theta\epsilon\pi\sigma\omega$  contracted from  $\theta\epsilon\pi\epsilon\pi\sigma\omega$  ( $\epsilon\pi\cdot$ ) from  $\sqrt{dhvay}$ , cf. Skt. *dhvayate* "be destroyed." The syncopated thus gives Goth. *dus*, Eng. "deer." If the word, however, be connected with Skt.  $\sqrt{dhvri}$  "hurt," rather than with *dhvayate*, it with Eng. "bear" and Old Bulg. *věri* presents a group of three roots of contiguous meaning with identical terminations and homologous initials; cf.  $\sqrt{ghan}$ , *dhān* (*θείων*, *θεάτρος*), *bhan* (*φένος*, Teut. *bana*), "strike, slay, die."

$\pi\eta\delta\sigma\omega$ ,  $\pi\eta\delta\omega$ . This  $\pi\eta\delta\cdot$  is the stressed form of accentual  $\pi\eta\delta\cdot$ , while  $\pi\eta\delta\cdot$  is the stressed form of unaccentual  $\pi\eta\delta\cdot$ .

$\pi\epsilon\sigma\theta\sigma\omega$  for  $\pi\epsilon\sigma\cdot+\sigma\epsilon+v$  "fore-speaker." For noun of agent in *u* of Skt. *bhārī*, *rānku*, *vindu*. The form *στρέψω* (Hezych.) is akin to "speak," Ger. *sprechen*, perhaps for *πρεσπεγω*.

$\sigma\epsilon\beta\sigma\omega$ . The root is  $\sigma\beta\cdot$  for  $\beta\sigma\cdot$  for *gāvaz*. The derivation is not new, but the analysis of the form is new. For metathesis of *ἀκοίνωνται*, which gives *gz*, and also *ἀκοίνη* by *κταν-*, *σφῆ* for *bhāśik-* (cf. Skt. *bhāśana* "bee"), *δύσθ* for *ψύχa*, *δύθος* from *bhāśā*, with earlier syncopation than in *ψύχa*, *ψύλας*.

$\sigma\epsilon\beta\sigma\omega$  from a  $\sqrt{sigaz}$  "attracting the eye," cf. *signis*, *signum*, *severus*. The forms *σέβη*, *σεβήρις* are distinct, being akin to Old Dutch *swicken* "waggle," remotely akin to "sway," "swagger," "swing." Does the termination -*εις* answer to the -*inus* of Lat. *faciūs*?

$\tau\epsilon\eta\eta\sigma\omega$  connected with *τετρημένος*, *τετημένος* (which connote "dejection arising from fear"), Lat. *ti-meo*, *ti-midus*, *ti-mor* (cf. *u-meo*, *u-midus*, *u-mor*) and *Titus* "feared," "honoured." These words, with Latin *pi-are* and Skt.  $\sqrt{\epsilon\iota}$  "detest," "revenge," give another group of three roots with kindred meanings, identical terminations, and homologous initials.

$\chi\theta\cdot\delta\sigma\omega$  for *χθεσ* + *δσ-εις*. The suffix *-de/o* (-*dā*) is

seen in *δέσ* (from  $\sqrt{as}$  "throw," cf. Skt. *visala-*

"shoot," from  $\sqrt{vis}$  "cast," "throw"), *χόρδος*,

*χορδή*, and in Lat. *nūdus* from  $\sqrt{nīs}$ , a

phase of *na-s* seen in *νόδος* and nasalized in *νέλω*.

*inguēn* a compound, *in+gu+en* "the part in the hollow." For *yu-* "hollow," cf. *γυγνάλγεων*, *γυγνόν*, Skt. *garvī* (Ved.), Zend *gāo* "hand," perhaps *γυγνέων* (*γυγνάλγεων*) "hole," "lair." No connection with *δέσ*.

Mr. Burkitt read notes on the text of Deuteronomy communicated by Dr. Hayman.

—Dr. Hayman suggested that the "Song" (Deut. xxxii. 1-43) and the "Blessing" (Deut. xxxiii. 2-29) of Moses might have existed in the form of clay tablets for a long time before their incorporation into the Pentateuch. The chipping of the edges might then account for various corruptions of the text, while a disarrangement of the detached tablets could be taken as a cause of the present order of the verses of the "Song." Dr. Hayman would rearrange the "Song" in the following order: vv. 1-20, 29, 32, 33, 21-28, 30, 31, 34, 35, 40-42, 36-39, 43. Thus arranged the "Song" falls into three divisions: a *Poem*, vv. 1-15, and a *Strophe* and *Antistrophe*, the *Antistrophe* beginning with ver. 26. In the *Poem* we have the description of the privileges of Israel; in the *Strophe*, Israel's apostasy and punishment; in the *Antistrophe*, Jehovah's mercy with them and His vengeance on their enemies. In Deut. xxxiii. 21, Dr. Hayman proposed to read *כְּבָנֵי יִשְׂרָאֵל* for the anomalous *כְּבָנֵי יִשְׂרָאֵל*, suggesting that the latter part of the word had been lost through the previous *לֹא*. In support of this view he claimed the LXX., which has *συντριγμένων* *αιρα* *δρυγγών λαῶν* for the third clause of ver. 21, and he referred to the very similar phrase in ver. 5. Gad here represents the whole of the two and a half tribes settled beyond the Jordan, and the "gathering" of the "heads of the people" refers to the scene in Num. xxxii. 28.—Mr. Burkitt, while unable to follow Dr. Hayman's reconstruction of Deut. xxxii., agreed with him in the more important part of his emendation of Deut. xxxiii. 21, but thought *כְּבָנֵי יִשְׂרָאֵל* should be struck out now that its presence was accounted for. A word which means "panelled" could never be appropriate in the "Blessing" of Moses; it is not represented at all in the LXX., and the sense of the clause is complete without it. The two words should be transposed, thus reading *כְּבָנֵי יִשְׂרָאֵל* instead of *כְּבָנֵי יִשְׂרָאֵל*. With an altered punctuation the whole verse might be translated thus: "And he (Gad) chose the first part for himself; | for there was the allotment of the Law-giver, | when the chiefs of the people were gathered together. | Righteous acts hath Jehovah done, | and maintained Gad's cause against Israel." The punctuation and the interpretation of the last two clauses agree with the LXX.; moreover, to *do judgment with* (*בְּ*) means elsewhere to "maintain a cause against someone." The whole "Blessing" is at least dramatically assigned to Moses, so that the settling of the tribes east of Jordan alone was already accomplished; and as the verbs of Gad's Blessing are all in the perfect tense, it presumably refers to what has already taken place: compare ver. 8, which also refers to events in the Pentateuchal history.

ARISTOTELIAN SOCIETY.—(Monday, May 20.)

B. BOSANQUET, Esq., president, in the chair.—Mr. W. F. D. Chambers was elected a member.—Mr. F. C. Conybeare read a paper on "The Philosophical Aspects of the Doctrine of Divine Incarnation." Athanasius was cited to show the true meaning of the Christian doctrine of the incarnation of the Word of God, and a sketch was given of the origin and history of the idea of a Word of God. The first beginning of such a conception is found in the *Timaeus* of Plato, but it is further developed and more fully thought out in the *Poemandres* of Hermes Trismegistus, and in the Works of Philo. Philo conceived of and revered the Logos as a sinless person or ideal man; and his conception, embracing all the essential points insisted on in the Nicene Creed, was really regulative of the whole subsequent course of Christian thought. There were also aspects of the pre-Christian Logos scheme, which caused the human body of Jesus to be regarded as a phantasm so soon as it was superimposed on him. This was the origin of the heresy of Docetism. The transition from the recognition of Jesus as the Messiah to the recognition of Him as the Word was helped by the exclusive stress laid in early Christian preaching on the Resurrection. Owing to this, the risen or apparitional Jesus drove the historical man of flesh and blood into the background of men's minds. The form which the belief in the miraculous conception assumed in Christian thought was also explained as part of the schematism of the Logos doctrine.—The paper was followed by a discussion.

GEOGRAPHICAL (*Anniversary Meeting, Monday, May 27.*)

CLEMENTS R. MARKHAM, Esq., president, in the chair.—The royal medals for the encouragement of geographical science and discovery were presented : The founder's medal to Dr. John Murray for his services to physical geography, &c.; the patron's medal to the Hon. George N. Curzon for his travels and researches in Asia; the Murchison grant for 1895 to Mr. Eivind Astrup; the Beck grant for 1895 to Capt. C. A. Læren; the Gill memorial for 1895 to Capt. J. W. Pringle, R.E.; and the Cuthbert Peck grant for 1895 to Mr. G. F. Scott-Elliott.—The President, having been re-elected, delivered his address. In the course of it he said that during the last year there had been exceptional activity among geographers, both in the field and in the study. In the Arctic regions their gold medallist, Dr. Frithiof Nansen, was still, they hoped and believed, pushing his daring expedition onward into the unknown. Mr. Jackson and his companions had wintered on the shores of Franz Joseph Land, and were about to begin their exploring work. Lieut. Peary was still engaged on his Greenland enterprise; and Baron Toll had made known the exceedingly valuable results of his visit to the New Siberia islands. As regards Asia, Mr. and Mrs. Bent had just returned from their interesting journey into the interior of Arabia. Dr. Sven Hedin and Mr. Littlefield were still engaged in the difficult task of exploring the unknown parts of Tibet; while their vice-president and gold medallist, the Hon. George Curzon, had explored the Pamirs, discovered the true source of the Oxus, and made a very remarkable journey through Afghanistan. Among African travellers Mr. Weld Blundell had returned from Cyrenaica, Dr. Hinde from his exploration of the Lukuga outlet of Lake Tanganyika, and Mr. Scott-Elliott from his very important examination of the Ruwenzori region. Dr. Donaldson Smith was still persevering in his attempt to reach the country north of Lake Rudolf, from Somaliland. Some very important geographical work had also been done in North America. Sir William McGregor, who had already done such excellent geographical work in New Guinea during a long course of years, had again returned to his government, with a supply of instruments provided by the society, and with the intention of increasing their obligations to him, as geographers. But he already deserved the highest honour the society could confer upon him. The chief literary event of the year was Dr. John Murray's completion of the great work on the results of the *Challenger* expedition. They had also had a popular work from Dr. Robert Brown, giving the story of Africa and its explorers in full detail; Sir W. M. Conway's account of his successful and very interesting Karakorum expedition; Mr. Curzon's *Problems of the Far East*; and three important works on Tibet by Mr. Rockhill, Captain Bower, and Dr. Waddell. He might also mention the new edition of Mr. Keltie's very useful work on the partition of Africa. Their grants in aid of geographical and archaeological exploring in Asia Minor had been fully justified by the results of the work executed by Mr. Hogarth's expedition in the upper valley of the Euphrates, and by that of Mr. Peyton and Mr. Myres in Caris. The meeting of the International Geographical Congress in July warned them to look to their own position as geographers, and to consider whether they were quite abreast of their foreign friends in the various departments of their science. In geographical education England was still far behind, in spite of all the efforts and all the expenditure of the society during a long term of years. But the time was approaching for a reconsideration of the educational policy of the society, and he trusted that they would pass from the experimental stage to the development of a defined and carefully-considered system producing valuable results. His own fixed opinion had always been that the society was the only institution in this country which had the means or the will to establish the teaching of geography on such a footing as would place it in line with the position it now held in other countries. He had urged this view for upwards of a quarter of a century. He had advised that instruction should be given by them, and that diplomas should be granted to young geographers. After more than ten years he prevailed upon the council to sanction

the system of instruction by Mr. Coles, which had now been at work for seventeen years, and which was the most successful and useful educational measure that had yet been adopted by them. But he always intended that this system should be enlarged and extended until geographical education, under the control of the society, was on an equality with the position it held abroad. Other educational experiments adopted by the council had interrupted the further development of the preliminary step inaugurated in 1879; but he was in hopes that the time had now arrived for the consideration of a scheme of geographical education under the immediate auspices of the society. Such a scheme should embrace personal instruction in all the branches of their science, attendance at lectures, examinations, and the granting of certificates and diplomas. In the departments of historical and comparative geography, too, we could not claim to be quite in line with some of the countries whose representatives were about to visit us. Their efforts to create in the public mind a feeling of the importance of despatching an Antarctic expedition had not been relaxed. In this they were backed by the unanimous voice of all scientific corporations, and he had every reason to believe that they would be supported by the press and by public opinion. Arctic and Antarctic subjects would receive attention at the coming congress, with many others. Among them there was one to which his attention had been specially called, respecting the need for more accurate surveys in Africa. The time was approaching when rough exploring work would be less required, and when surveys of some accuracy would alone be of value, while generalisation and the discussion of accumulated data would become increasingly important.

## FINE ART.

### A MYCENAEAN MILITARY ROAD IN CRETE.

Oxford: May 20, 1895.

During the course of an archaeological journey through Central Crete, from which we have just returned, we have come across some new landmarks of Mycenaean antiquity which may be of general interest. The remains to which we wish here to refer lie in and about the mountain mass known as Lasethi, which occupies a large area of East Central Crete, separated from Ida by the more low-lying tract once mainly occupied by the territories of Knossos, Gortyna, and Lyttos.

From the latter city a road, which seems to represent a very ancient line of communication, after skirting the north-west escarpment of this range, ascends to a col which from time immemorial must have formed the main portal on this side of the extensive upland plain that forms as it were the citadel of the whole range. The deep cutting of the road at the summit of the pass, and the broad terrace formed by it in other parts of its course, point to long use and the former importance of its traffic, though it is now little more than a track. The upland plain of Lasethi is completely enclosed by lofty limestone ranges, and drains into a large swallow-hole (*kalavothron*) in its north-west corner, close to the point where the old track reaches the level ground. From this point the modern road runs southward to the village of Psychro, keeping close under the hills, owing to the liability of the central part of the plain to floods in winter.

The first object of our explorations was the great cave above Psychro, the ancient remains in which have been already called attention to by Prof. Halbherr, who, in company with Dr. Hazzidakis, president of the Candian Syllogos, conducted some explorations here in 1886, and in his work on the Cave of the Idaean Zeus describes several votive relics here discovered. Our own researches are calculated to throw a new light on this important sanctuary, and show that it goes back perhaps even into pre-

Mycenaean times. That it also lasted on into classical days, is equally certain. The discovery of a fragment of sculpture representing a snake coiled round a trunk or support of a statue might be thought to point to the worship of Apollo, but may, after all, connect itself with some local heroic cult. On the other hand, the parallelism of many of the earlier relics found with those of the Idaean cave, and notably the presence of votive double axes, certainly suggests the cult of Zeus; while the fact that this great cave sanctuary lay only four and a half hours' distant from Lyttos leads us to infer that it was here that the Lyttian traditions regarding the birth-place of Zeus, referred to by Hesiod, were localized: in other words, this was the *Diktaion Antron* of the Lyttians, and Mount Lasethi their Dikte. To the Proessians, on the other hand, the more easterly Siteia range was equally known as Dikte.

That in later times the plain of Lasethi came within the territory of Lyttos, the only great town within easy access, is highly probable. But we came upon the clearest proof that in the great days of Cretan history—namely, the early Mycenaean times—these remote uplands harboured more than one walled city. About half an hour north of Psychro, and immediately below the village of Plati, rises the isolated knoll known as Megalo Kephali. Led here by the account of the discovery of early pottery, together with rumours of the existence of a *tholos*, or bee-hive chamber, we found distinct evidence of an early *akropolis*, including walls of large blocks of rude horizontal, and, in places, of polygonal construction; and we could even make out the course of the ascending road and traces of a gateway. From Psychro village, which also shows some early foundations, the modern road, which, from its deep cutting, seems to follow an ancient line, runs almost straight to Agios Georgios, above which rises an isolated ridge (omitted in Spratt's map, as is also a larger one north of the village). Here, too, are abundant remains of primitive pottery and distinct traces of fortifications like those of Plati. The site is known as Kastello.

Beyond Agios Georgios the traces of the old road become still more obvious. A little south of the confluence of the Katharo (Metochi) and Koudoumalia streams, it ascends the eastern steeps of the Lasethi basin by a series of magnificent zigzags, supported below by massive terrace walls of the same primitive masonry as that of the Mycenaean strongholds below, and secured against landslips at the turning points by similar walls above. From the top of the pass the ancient road is still traceable, descending in zigzags towards the Katharo stream; the modern track, however, here breaks away and crosses the upper Katharo basin almost due east to the Metochi (farm).

Close above this a low pass, about 3000 feet above sea level, forms the natural exit from the whole upland region of Lasethi; and immediately after passing the summit of this, an ancient road becomes again perceptible deeply worn in the mountain side, but now deserted in favour of a newly engineered road, the zigzags of which cross and recross the old line. At this point, amid groves of secular ilexes, opens out one of the grandest panoramas to be seen in Crete, embracing the mountains of Siteia, the promontories that jut out from the low intervening tract and include the site of Minoa, to the conical height of Axos and the ranges of Mirabello. About twenty minutes from the top of the pass, we observed the remains of a vast primeval fortification intended to protect the defile against an enemy coming from below. Two walls ran parallel to and near the ancient road, flanking it on either side; and from the lower end of these, above and below, two other walls

branched off at right angles—one climbing down towards the bottom of the ravine, the other ascending the rocky slope above. A breastwork was thus formed some two hundred yards long with a passage for the road, and the upper part of this again made a return for another sixty or seventy yards in the direction of a side ravine in the rear of the position. Within this outer enclosure there were also traces of other walls. The walls were about four feet thick, of undressed polygonal blocks; and though the whole is now in a ruinous condition—not more than two or three courses remaining in position—it must once have been a stupendous work.

About fifteen minutes below this the road was commanded by another "Cyclopean" work, this time more of the nature of a castle rising on a rocky knoll between the road and the ravine. It consisted of a rock-cut gate, a large rectangular chamber and two smaller ones, and, about twenty paces to the west of the gate, a tower of remarkable construction. It was partly formed of native rock, partly of "Cyclopean" blocks bedded on this, and filling out the ground-plan so as to form an angular bastion. A platform was thus raised in a most commanding position, looking out far across the valley straight towards the site of the great Mycenaean city of Goula, lying about four miles distant as the crow flies, and from which this pre-historic castle itself is clearly visible. It is called by the peasants τοῦ κατσούλη τζή στέρνα, "The Kitten's Cistern." Further down, where the valley widens out, was another square enclosure of the same primitive construction, a little to the right of the modern road, and traces of another on a low knoll of rock above it to the left.

Here, then, was a fortified road of primaeval antiquity leading down to the rich Kritis valley, dominated by what, so far as existing remains allow us to judge, was the greatest city of Mycenaean Crete. But the remarkable fact that at once strikes us is that the direction in which the fortifications themselves were directed points against Goula. It might have been expected that the rulers of Goula would have been able to extend their dominion over the mountain uplands of their immediate neighbourhood, and that the ancient road system, which, as will be seen, seems to ramify from their neighbourhood, would have been executed and fortified by them.

But the same phenomenon meets us on another side. From the same Kritis valley, another ancient road ascends past the village of Kroustes to the south-eastern spurs of Lasethi, apparently towards the village of Malles, identified by Prof. Halbherr with the site of Malla (*Antiquary*, May 1893, pp. 196, 197). Here again, about half an hour above Kroustes, the old route is guarded against a lowland attack by a series of similar stone strongholds. Among these is a natural rock supplemented by rude stone masonry, which may originally have formed a raised terrace, like the "Kitten's Cistern," another projecting bastion of a similar character on the side of a glen, and a wall across the top of the pass, while, on a summit above, a triangular fort of large blocks, enclosing the foundations of a square watch-tower, commands a wide view both up and down the road.

The line of pass leading from the site of Goula to the valley of Mirabello exhibits similar traces of an ancient road, supported by the same "Cyclopean" masonry, and at the head of the defile, beyond the district known as Lakonia, another pre-historic fort. At this spot, now occupied by a small hamlet called Peponi Khani, the road is flanked by the remains of double lines of ancient walls, from which, on either side, as in the pass below Katharo, are stone breastworks running out at

right angles. Here, again, the main line of defence seems to be directed against an enemy coming from Goula.

Yet it is hard to believe that these fortified roads of Mycenaean times radiating from this great Mycenaean centre were not originally the work of its rulers. Did they perhaps contemplate the possibility of an enemy invading the valleys under their walls and desire to secure their highland pastures and the access to the upland plain of Lasethi? The materials are still wanting for the solution of these enigmas; but it is interesting to remark that already at this remote period Crete presented a phenomenon only too familiar to us at the present day: the combination, namely, of lines of intercourse engineered at a great expenditure of skill and labour, with huge defensive works proclaiming that the neighbour of to-day was as likely as not to become to-morrow a hostile invader. We might be on the Vosges instead of the Cretan mountains.

ARTHUR J. EVANS.  
JOHN L. MYRES.

#### NOTES ON ART AND ARCHAEOLOGY.

MR. W. E. LECKY has been appointed a trustee of the National Portrait Gallery.

THE '91 Art Club will hold their annual Exhibition of members' works at the Egyptian Hall, about the end of June.

MR. R. GUTEKUNST, the well-known dealer in prints, will open next week his new art-gallery at 16, King-street, St. James's.

AT the meeting of the Royal Archaeological Institute, to be held on Wednesday next at 20, Hanover-square, Canon Raven will read a paper on "The British Part of Antonine's Itinerary"; and Mr. R. Garraway Rice will exhibit four flint implements from Reculver, Kent.

AT a special meeting of the Geographical Society, to be held on Thursday next, Mr. J. Theodore Bent will read a paper on "A Journey in the Frankincense Country of Southern Arabia."

THE medals of honour at the Salon have been awarded to M. Ernest Hebert, for his picture of the infant Jesus asleep in his Mother's arms; and to M. Bartholdi for his sculpture of Switzerland succouring Alsace in 1870. There are no first class medals: but two Englishmen, Mr. Gotch and Mr. Lockhart, are among the medallists of the third class.

AT the recent sale of the late Lord Clifden's pictures, the following are understood to have been purchased for the National Gallery: a river-scene, with tower and gondolas, by Canaletto (66 guineas); a landscape, with white horse, huntsman, and dogs, by Stubbs (245 guineas); interior of a church at Amsterdam, with figures, by Gerard Berkheyden (500 guineas); and a view of old Covent-garden, with St. Paul's Church, men boxing, &c., by Pugh (70 guineas). The sale realised altogether more than £20,000, the highest prices being: an exceedingly fine example of Honthorst, signed and dated 1677, representing poultry, ducks, peacocks, &c., in an Italian garden, with buildings in the distance (Davis, 4150 guineas); "Mariana of Austria," second wife of Philip IV. of Spain, dressed in court mourning, with large hoops, standing with her right hand on the back of a chair, by Velasquez (Cassello, 2300 guineas); "The Bridge of Verona," with houses, gondolas, and figures, by Canaletto (Agnew, 2000 guineas); and a portrait of Marie Leckinski, Queen of Poland, by Toeque (Sabin, 1120 guineas).

WE may also mention some prices at the sale of Mr. A. B. Richardson's choice collection of English coins, which realised altogether over £3000 for 416 lots. The Oxford crown, by Rawlins, fetched £90; the gold salute of Henry V., £65; the pattern five-guines piece of George III., by Tanner (1773), £76; another, by Pistrucci (1820), £73; another, by Yeo (1777), £51; the proof of the pattern crown of 1817, by W. Wyon, £67; the proof, in gold, of the pattern crown of 1831, by Wyon, £56; the penny of Beornwulf, small head to right, £36; and the gold angel of Edward VI., £32.

WE have received the nineteenth annual report of the trustees of the Museum of Fine Arts at Boston. During 1894, no less than 67,500 dollars (£13,500) was received in four bequests, and the total trust funds now amount to 420,000 dollars (£84,000). Among the donations of books, we notice a set of the French *Description de l'Egypte* (in twenty-six octavo and twelve folio volumes), Faithorne's *The Art of Graveing and Etching* (London, 1662), and a complete set of Mr. Jameson's works. The prints purchased—chiefly at the Peoli sale—include the following: A very fine early impression of Schongauer's "Christ bearing the Cross"; a still finer impression, if possible, of Lucas van Leyden's "Adoration of the Magi"; five prints by Andrea Mantegna; Giorgio Ghisi's "Disputa" and "School of Athens," after Raphael, in excellent impressions; a good impression of the only etching, "The Two Roman Women," attributed to Primaticcio; six Italian chiaroscuros and two by Goltzius; a colour print, "Adam and Eve," by Janinet. As in previous years, many of the best engravers and etchers of the United States presented proofs of their work. The additions to the department of classical antiquities seem to have been less important than usual. They were chiefly confined to Greek vases: such as a beautiful kylix by Euphronios, a unique covered kylix of the black-figured style, cups signed by Hermogenes and Xenocles, two white Attic lekythoi, and a Roman cup of baked clay, with relief decorations covered with a brilliant green vitreous glaze. The reports by the two curators, Mr. S. R. Koehler and Mr. Edward Robinson, are both very good reading.

#### THE STAGE.

##### STAGE NOTES.

By the revival of "Fédora" at the Haymarket, there is placed before us a piece singularly characteristic of the middle, or it may even be the later period of M. Sardou. We do not like "Fédora." It is only a little less horrible than "La Tosca." It is ingenious play-making, with few touches of nature. It has not in it, so far as we can remember, one line of beauty. But it pleases a big public which is only ready to receive the conventional and the artificial, and which goes away contented if it has but supped full of horrors. Its revival is to some extent a success. Mr. Beerbohm Tree and Mrs. Bancroft do well nigh all that can be done with the parts that are intrusted to them: Mr. Tree concealing his individuality with his usual effectiveness, and placing at the service of the part a talent much more considerable than the mere talent of making up; and Mrs. Bancroft never concealing her individuality at all, but on the contrary revelling in its appropriate and sunny display. And what of Fédora herself? the part to which we were reconciled at the first (for we cannot say more than "reconciled") by the genius of Sarah Bernhardt, the part in which Mrs. Bernard Beere reproduced whatever it was possible to reproduce of Sarah's effects. It is now played

by Mrs. Patrick Campbell, an actress whom the public rushes to see, and whom rival managers struggle over. Mrs. Patrick Campbell plays Fédora in an independent fashion. She owes nothing to her predecessors; and yet it is probably not so much the mere determination to differ from them as the inevitable possession of a personality so different from theirs, that makes the gulf that divides the Fédoras of the past from the Fédora of to-day at the Haymarket. Mrs. Patrick Campbell's Fédora is a very real woman, but not a very real Russian. The character is effective in quietude, natural in the absence of display; but it is not, we may assume, the Fédora M. Sardou dreamed of. If we cared for Sardou more, we should doubtless be less willing witnesses of this new departure. As it is, we cannot affect to regret it deeply. The performance, though it is not the best that Mrs. Campbell has given, is at least another proof of the reality of her very modern talent, and of the hold her personality obtains over no inconsiderable portion of the play-going public.

THE official recognition bestowed, not too soon, upon the great theatrical artist whom society and the whole English world most delights to honour has been amply earned by Sir Henry Irving through thirty years of brilliant and serious-minded work. Sir Henry Irving, as we have often had occasion to say in one way or another in these columns, is not only, in spite of a few "mannerisms" of which far too much has been made, a most exceptional artist in the subtlety of his perceptions and the delicacy of his execution, but is likewise, as a man of affairs and of general capacity, social and intellectual, so happily gifted that his career must have been distinguished whatever profession he had made his own. We congratulate his brother actors, as well as Sir Henry himself, upon the tangible recognition which it has pleased the Queen to make of his service and of the newer prestige and dignity of his craft. Those actors who pursue their art seriously have every right to be pleased with the bestowal of official honour upon one—and he the most famous—of their number. And in regard to the recruits and younger members of the profession, upon whom some reflection of this honour may be presumed to fall, we shall be gratified if it stirs them up to substantial effort, and conduces to their view of their art and of its real responsibilities being widened or deepened. The knighthood of Sir Henry Irving can have no effect, either one way or the other, upon the silly craze of "mummer-worship," now distinctly in its decline. It will not, and it should not, stay the steady waning of the imagined importance of every amiable young gentleman who has taken to the stage, with no other qualifications for the practice of its art than such as are afforded by the possession of an Oxford accent and of a well-made coat. No extraordinary consequence will, in our opinion, follow the bestowal of a distinction where it has been so long deserved; yet it is none the less gratifying to those who sympathise, as we do, with Sir Henry Irving's art.

ON Whit-Monday there will be produced at Hastings, under the superintendence of Mr. A. B. Tapping, an original farcical comedy in three acts, entitled "Mixed Marriages," from the pen of Mr. Alfred F. Robbins.

## MUSIC.

### ROYAL ITALIAN OPERA.

IT is curious to note the difference which exists at the present moment, as regards Wagner, between stage and concert-room. The composer wrote almost entirely for the former: he soon passed "from all the mist of instru-

mental music into the clearness of the drama"; and he even objected, on principle, to excerpts being given from his operas and music dramas. Yet now Wagner's music reigns almost supreme in the concert room—so far, at least, as regards drawing the public; while at the opera house the master, if not shelved, occupies at any rate only a subordinate place. This is not the fault of Sir Augustus Harris: times and customs are, so to speak, out of joint. With a short season, and, therefore, limited rehearsals, with a natural wish to please *prime donne* and the varied public taste, and with the inconveniently late hour at which a Wagner work, even after the pruning-knife has been vigorously applied, concludes—with all these difficulties staring him in the face, it is clear that our *impresario* cannot render full justice to the Bayreuth master. A day, however, will come—and one not so far distant, perhaps, as some imagine—when Wagner's works will receive the attention which they deserve. Meanwhile we may be grateful to Sir A. Harris for what he has done, and for what he is still trying to do, in this matter.

Last Friday week there was a performance of "Carmen," in which Mlle. Zelie de Lussan, Signori De Lucia and Anconi (as Carmen, Don Jose, and Escamillo) appeared with success. Miss Marie Engle, of course, made a charming Michaela. On the following evening Gounod's "Faust" was given. An easy opportunity was thus offered of comparing the presentation in opera form of Goethe's tragedy, by the Italian Boito on the one hand, and by the Frenchman Gounod and his librettists on the other. Both works are clever; but the sensuous charm and glowing colouring of Gounod's music will probably always render his the more acceptable. Mme. Melba was the Marguerite, and M. Alvarez the Faust. Neither was in very good voice; but their powers are well-known, and they were received with enthusiasm. Mlle. Brazzi made a first and favourable appearance in the part of Siebel. On Tuesday evening Gounod's "Romeo et Juliette" was performed for the first time this season. Mme. Melba was in splendid voice, and achieved a well-deserved success. She was ably supported by M. Alvarez as Romeo. Mme. Melba's delivery of the virtuoso Valse was exceedingly brilliant. She was also effective in the tender and tragic scenes. Her highest point as an actress has, probably, not yet been reached: a comparison of her past with her present conception of the part of Juliette shows, however, an immense advance. The love music of the second act was most effectively rendered by both artists. M. Plançon proved a dignified Frère Laurent, and his singing was admirable. Mlle. Pauline Joran was good as Stephano. Signor Mancinelli conducted with spirit, one may say with excitement, for at one moment he lost control of his *bâton* and it fell to the floor. With regard to the choral prologue of "Romeo et Juliette," it seems as if the composer's first intention of having it sung before the rise of the curtain was better than his second. The change was made during the final rehearsal, when the work was produced at the Théâtre Lyrique in 1867. Second thoughts are not always best.

J. S. SHEDLOCK.

### RECENT CONCERTS.

"To everything there is a time," said the Preacher, and the second Richter Concert on Monday evening was a time to be enthusiastic. Dr. Richter, in conducting Tschaikowsky's "Symphonie Pathétique" exercised magnetic influence over the members of his orchestra, and through them over his audience. We spoke

only last week of his quiet manner during a performance, but on this occasion he was more demonstrative than is his wont. The striking individuality of the music, and a strong desire to render full justice to the Russian composer's last and greatest effort, will no doubt go far to explain the quite exceptional power which he displayed. Dr. Mackenzie first produced the work at a Philharmonic Concert shortly after the death of Tschaikowsky, and gave a praiseworthy performance; but Dr. Richter brought out to the full the tenderness, pathos, and, at times, dignity of the music. The public made an ineffectual attempt to have the quaint third movement repeated; for many years, however, the conductor has sternly set his face against encores. The Symphony was followed by the "Vorspiel" and "Liebestod" from "Tristan," finely rendered. Then, after an energetic delivery of "Elisabeth's Greeting" from "Tannhäuser" by Miss Macintyre, came Dr. Stanford's new pianoforte Concerto in G (Op. 59). Dr. Richter is a man of many gifts, but we think he lacks one—namely, the art of arranging a programme. It was surely rather hard on Dr. Stanford to place his work just after Tschaikowsky and Wagner. The Concerto has many merits, and yet it lacks inspiration. There is clever writing in the first movement, but the music is pleasant rather than powerful. The Adagio, in which a beautiful theme is treated in variation form, is effective: it presents, however, nothing new, in either form or treatment. The Finale is lively, but evolved from material of light, not to say commonplace, character. The pianoforte part, by no means easy, was admirably played by Mr. Borwick. Artist and composer were summoned to the platform at the close. Miss Macintyre sang "Elisabeth's Prayer" with only moderate success. The concert concluded with Beethoven's "Leonora" Overture, No. 3. The reading was vigorous, though at times a trifle coarse.

Mme. Augarde gave a pianoforte recital at St. James's Hall on Monday afternoon. Her programme included Beethoven's Sonata in A (Op. 101). The first two movements were interpreted better than the Finale, which lacked power and poetry. In Handel's "Harmonious Blacksmith" Mme. Augarde displayed agile fingers, but the reading was somewhat too modern. Mendelssohn was represented by four of his now seldom heard "Songs without Words."

Herr Willy Burmester gave a last violin recital on Tuesday afternoon at St. James's Hall. There was a good attendance, and the concert-giver once again displayed his extraordinary technical powers. Mr. George Grossmith gave a humorous and musical recital at St. James's Hall on Thursday afternoon. There was, as usual, a large audience, a good entertainment, and much laughter.

### MUSIC NOTES.

THERE was a private view of Mr. Hope-Jones's Electric Organ at St. George's Church, Hanover-square, on Wednesday afternoon. Electricity has been used for many years for the purpose of lightening the touch; but in this case the stops are moved by a row of ivory levers in front of the performer, much more easy to handle than draw-stop handles: by similar means all kinds of combination of stops are effected. The tone, too, of the stops is improved by electric action. The movable console or key-desk is another feature which deserves mention: the organist can sit away from the instrument, and near to his choir. Mr. Hope-Jones's invention forms an important landmark in the history of the organ.

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